

Jaadu Ka Ilaaj

Muallif:	Shaikh Waheed bin Abdul Salam Baali <small>رحمۃ اللہ علیہ</small>
Mutarjim:	Haafiz Muhammad Ishaq Zaahid <small>رحمۃ اللہ علیہ</small>
Transliterator:	Rehan Syed Barey (for more details, please check the last page)

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Arz e Mutarjim

الحمد لله رب العلمين والعاقبة للمتقين والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى آله وأصحابه أجمعين ومن تبعهم بإحسان إلى يوم الدين... وبعد:

Pakistan mein 2 giroh haise hain jo saada luh aur zaeeful aqeeda awaam ko dono hatho'n se loot rahe hain, pehla giroh qaanqaahi nizaam ke tahat in "Peeraan e Aazam" aur "Gaddi Nasheeno'n" ka hai jinho'n ne kam-o-besh har shaher mein apne "Khulafa" muqarrar kar rakhe hain, jo mureedeen se nazar o niyaz wasool karte hain, apne haa'n urs munaqad karwaate hain, raqs¹ o surood ki mehfile'n jamti hain, muraaqbe hote hain aur kamzor imaan waale log unki "khidmat e aqdas" mein niyaz pesh karte hain aur you'n is giroh ke waare niyaare ho jaate hain.... Behrehaal ye giroh hamaara mauzoo nahi, hamara mauzoo doosra giroh hai aur wo a'amilo'n, roohani baabaaon aur kaale ilm ki kaat ke maahiro'n ka, totey to'nke aur ta'aweez gando'n waale "Professors" ka aur roohani taaqat ke zariye har tamanna poori karne ka daawa karne waalo'n ka hai.

Is giroh ke ishteharaat har chote bade shaher ki deewaro'n par in alfaaz mein likhe hue milte hain:

1. Tamanna Kaisi hi kyou'n na ho, sirf chand ghanto'n mein poori hogi.
2. Jo caaho, pooch... maahir sifli aur noori ilm.
3. Wo tamanna hi kya jo poori na ho sakey, har pareshaani ka hal, gharelu aur kaarobaari masaael, muhabbat, beermaari, naa-farmani, aulaad, kaala jaadu.
4. Har jaadu toney, jin, bhoot paret se najaat ka waahid raasta, jhootey aur sifli aamilo'n se hoshiyaar.

In ishteharaat se waazeh taur par maloom hota hai ke is giroh ke log in ikhteyaraat ka daawa karte hain jo sirf Allah Ta'ala ke hatho'n mein hain, kyou'nke tamannae'n poori karne waala ghaib ki khabre'n jaanne wala, aur har pareshaani aur har sharr se bachaane waala Allah ke siwaa koi aur nahi aur is baat par har musalmaan ka pukhta yaqeen hona chaahiye kyou'nke is ne jis zaat ka kalma padha hai wohi zaat in tamaam ikhteyaraat ki maalik hai. Lekin sad afsos hai in musalmaano par jo apni saadgi aur saeeful eteqaadi ki wajah se is giroh ke jaal mein ba-aasaani pha'ns jaate hain. Yaqeeni taur par ye ek bohot badaa fitna hai, jiski buniyad mahez jhot, fraud aur shobada-baazi, aur uska maqsad maal o daulat jamaa karke apne kaarobaar chamkaana hai. In aamilo'n, soofiyo'n aur roohaani babao'n ke haht mein kuch bhi nahi aur agar yaqeen nahi aata to leekiye darj e zel khabar padh lijiye taa-ke aapko unki bebasi aur kasmpursi par yaqeen ho jaae.

"Ek 1 gumshuda ladke ki baazyabi ke liye lahor police ne ek mashoor aamil ki khidmat haasil kee'n, jis ne ladke ki baabat ittela di ke wo multan ke ek jale hue makaan mein chupaa hua hai. Police iske bataae hue ilaaqe mein poh'nchi to waha'n koi jalaa hua makaan hi na tha, police phir is ke paas poh'nchi to isne bataaya ke ladka ek car mein sawaar hai aur uska number ye hai, lekin pata chala ke is number ki kaar sirey se hai hi nahi, iske bawajood bhi police is aamil se mayoos na hui aur ek baar phir iske haath pao'n pakad rahi thee ke achaaanak ladka khud ba khud ghar mein waapas poho'nch gaya".²

Daulat lootne walo'n ke liye is giroh ke kya kya tareeqa e waardaate hote hain iska andaaza aap mundarja zel waqae se kar sakte hain: *"Ek 1 naujawaan ladka achaaanak ghaeb ho gaya. Iske walid ne ek peshwa se soofi aur aamil se madad talab ki, jis ne ek bohot badi fees ka mutaalba karke ek hafte tak muraqabe mein baithne ka nuskha*

¹ T: Dance

² BBC 29th July 1999

tajweez kiya, waalid miskeen kya karta, aamil ka mutaalba poora kar diya, hafta bhar ke intezaar ke baad aamil ne khabar di ke ladke ko ek jin ki ladki aghwa karke le gai hai aur maamla bohot sangeen hai, zaraa bhi susti hui to jinno'n ki fauj ham sab ko tabaah kar daalegi. Is liye mazeed istekhaare aur muraqabe ki zaroorat hai, is par waalid ne nazrane ki doosri qist bhi aamil ke hawaale kardi".

"3 maah baad aamil ne khushkhabri sunaai ke ladka mil gaya hai, is se baat cheet ho chuki hai aur wo ghar aane ke liye tayyar hai lekin wo khud bhi jin ki ladki par fareefta ho chuka hai aur is ke baghair tanha aane ko tayyar nahi aur jinki ladki badi sarkash hai, iski hifaazat ke liye iske baap ne jinno'n ki fauj ka ek dasta muqarrar kar rakha hai. Chunaa-che jab tumhara ladka ghar waapas aaega to iske saath jin ki ladki aur uski hifaazat par mamoor fauj bhi aayegi. Ye sun kar walid ne haar maan li. Aamil ne is toofani balaa se bachaao ke liye bhaari raqam talab ki aur waalid apna ghar baar bech kar waha'n se bhaj khada hua".³

Qaraeen Ikram! Agar aap is giroh ki karwaiyo'n ka baghaur jaeza le'n to mundarja zel kharabiya'n aap ko waazeh taur par nazar aaengi:

1. Tamannae'n poori karne, tamaam masael ko hal karne aur ghaib ki khabre'n jaanne ka dawa karna, haalaa'nke ye baate'n islam ki buniyadi talimaat se takraati hain.
2. Shareer jinnat aur shayaateen ke taaoon ke baghair ye aamil, jadugar aur roohani baba koi karwaai paya takmeel⁴ tak nahi poh'ncha sakte aur jinnat unse taaoon karne ke liye us waqt tak tayyar nahi hote jab tak in se kufriya aur shirkiya kaam nahi karwaale, chunache unhe'n jinnat ko tabe farman banaane ke liye apne imaan ka suada karna padta hai.
3. Ye log aise taweez jaari karte hain jin mein jaadu waale mantar likhe hote hain, jabke Rasool Allah ﷺ ne aise taweezaat ko latkana shirk qaraar diya hai.

مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ.

4. Unki tamaam kaarwaiyo'n ki buniyad kaale jaadu ka ilm hota hai jiska seekhna aur phir uski roshni mein jaadu waale amal karna kufr hai.
5. Moashre mein bughz, hasad, nafrat aur dushmani jaisi bimaariyo'n ke peeche is giroh ke naapaak azaaem bohot badaa kirdaar adaa karte hain.
6. Unki karwaiyo'n mein jhoot, fraud, shobada-baazi aur dhoka-dahi jaisi sifaat ghalib hoti hain aur asal maqsad saada lauh awaam ki daulat par hath saaf karna hota hai.

Ye aur deegar kai kharabiya'n jab hamare moashre mein aam hain to dawat ilallah ke har karkun ka fareeza hai ke wo awaam un naas ko unke mutalliq agaah kare'n. Unke aqeede ke baare mein batae'n taa-ke wo unke paas jaane se parhez kare'n.

Is zaroorat ke pesh e nazar main ne Shaikh Waheed Abdus Salaam Baali Hafizahullah ki arbi kitaab *As Saarim ul Battaar Fit Tasdee lis Sihratil Ashraar* ko urdu zaban mein muntaqil kiya hai aur apne taeen kosish ki hai ke iska tarjuma asaan urdu mein ho taa-ke aam log ise acchi tarha se samajh sake'n. Agar kisi musalman ko is kitab se koi faaeda poho'nche to is se meri guzarish hai ke wo saahib e kitab aur uske murtaajim ke liye dua e khair kare. Allah Rabbul Izzat musalmaano ko har qism ke shar se mehfooz rakhe.

Haafiz Muhammad Ishaq Zaahid A'afi Allahi Anh

PO Box 1496, Al Qareen 47365 - Kuwait

Zul-Qada 1420 - February 2000

³ Al Balagh August 1999

⁴ T: Finish

Taqreez

By: Maulana Abdul Khaliq Muhammad Saadiq, Kuwait

Maaddiyat ke is pur fitan daur mein ek taraf to insan chaand par kamande'n daal raha hai aur saudaa e duniya aur aarzi daulat o sohrat ki talab mein musaabeqat jaari hai aur aalam rang o boo ki bhool bhulaiyyo'n ne insan ko mahoo e tamaasha banaa rakha hai aur doosri taraf asmaani hidaayat aur deen e haneef se isi qadar be etanaai aur adm e dilchaspi mein roz afzo'n izaafa ho raha hai aur logo'n ki is be raghbati se faaeda uthaa kar mafaheem⁵ tabdeel kiye jaa rahe hain. Maaroofo⁶ o Munkar⁷ aur Munkar ko Maaroofo ka naam diya jaa raha hai, shirk ko tauheed aur bidat ko sunnat ke roop mein pesh kiya jaa raha hai. Ataa-at paeghambar ﷺ ki jagah ta'assub araai aur riwaayat ki jagah hikayaat ka zor hai, jis ka haqeeqi sabab wohi hai jo Rasool Allah ﷺ ne bayan farmaya tha:

Allah Ta'ala ilm ko logo'n se yekbaargi cheen nahi lega, balke ulama ko faut karke ilm ko uthaaega hatta ke jab haqeeqi ulama duniya mein nahi rahe'nge to log juhala ko apna imam banale'nge jo jahaalat ki binaa par aise fatwe saadir kare'nge jin se wo khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.⁸

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعُلَمَاءَ فَإِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جَهْلًا، فَسْأَلُوا فَأُفْتُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

Baqaul Dr. Iqbal

Meeraas Mein Aai Hai Unhe'n Masnad e Irshaad

Zaagho'n ke Tasarruf Mein Oqaabo'n Ke Nasheman

Aye Imaan Walo'n! Bohot Se Ilm Ke Dawedaar aur Soofi o Darwesh Naajaaez Tareeqe Se Logo'n Ka Maal Khaate Aur Allah Ki Raah Se Rokte Hain.⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

Lekin wo musalman jinhe'n Allah ki kitab aur Rahmat e Kaaenaat ﷺ ki talimaat par yaqeen hai ke ilm ghaib Allah ka khaasa hai, nafa o nuqsan ka maalik Allah Ta'ala hai, izzat o zillat, sood o ziyaa'n, Sehat o beemari, maal o aulaad sab kuch wohi ataa karne waala hai, wo logo'n ki qismat ka maalik aur wohi mustaqbil ke halaat se waaqif hai to wo taweez faroshon, jadugaron aur fut paathiyo'n pe khaak phoonkne waale aamilon aur nujoomiyo'n ke daam e fareb mein giraftaar nahi hote. Isi tarha wo har barhana jism, makhboot al hawaas aur bechaare maaooof al aqal logo'n ko apne nafa o nuqsan aur taqdeer ka maalik nahi samajhte, balke inka etemaad, bharosa aur tawakkal Allah Rabbul A'alameen ki zaat par hota hai. Rasool Allah ﷺ ki noorani taalimat bhi yehi hain, Irshad e Nabawi ﷺ hai:

Faal nikaalne ya nikalwaane wala, kaahin ya iske paas jaane wala aur jaadu karne ya karwaane wala ham mein se nahi hai.¹⁰

لَيْسَ مِنَّا مَنْ تَطِيرَ أَوْ تَطِيرَ لَهُ، أَوْ تَكْهِنَ أَوْ تَكْهِنَ لَهُ، أَوْ تَسْحَرُ أَوْ تَسْحَرُ لَهُ.

⁵ T: Meaning

⁶ T: Good]

⁷ T: Bad

⁸ Sunan Ibne Majja

⁹ Surah Tauba 24

¹⁰ Saheeh Jaame Sagheer

Aur Aap ﷺ ne ye bhi farmaya:

Jo kisi a'araaf (pooshida cheezo'n ki ittela dene wala, mustaqbil ki khabre'n aur qismat mein kya hai? Is se aagaah kare waala) aur kaahin o nujoomi ke paas gaya aur uski baato'n ki tasdeeq ki to isne shariyat e muhammadi ka inkaar kar diya.¹¹

من أتى عرافاً أو كاهناً فصدق به بما يقول فقد كفر بما أنزل على محمد صلى الله عليه وسلم.

Aur ek riwaayat mein hai ke 40 roz tak aise shakhs ki namaz qubool nahi hoti. Daur e haazir mein jaha'n jadugari ka makru dhanda urooj par hai aur moashre ke ye khatarnaak dushman (jaadu karne aur karwane waale) aman o sukoon ko gharat karne aur khandaano'n mein fitna o fasaad barpa karne mein masroof kaar hain, waha'n bandagaan e Rabbul A'alameen ke bahi khwah aur naaseheen bhi insaniyat ko in khatrat se aagah karne aur unke aqaaed o amaal ki islaah ke liye koshaa'n aur sargarm e amal hain.

Inhi'n khair khwahaan e ummat mein se Fazeelatush Shaikh Wahee Abdus Salaam Baali Hafizahullah bhi hain jinho'n ne *Assarimul Battar Fee Tassdil Sahratil Ashraar* jaisi intehaai jaame aur mufeed kitab likh kar logo'n ki saheeh simt rehnumaai farmai hai. Ye kitaab 8 hisso'n par mushtamil hai jin mein unho'n ne jaadu ki haqeeqat, kitab o sunnat mein jadugari ka hukum, jinnaat ki haqeeqat aur jaadu ke silsile mein, inka amal dakhil, jaadu ki mukhtalif surate'n aur jadugaro'n ke mukhtalif tareeqahaae waardaati, jaadu ka sharai ilaaj aur is se bachaao ke tareeqe, nazar e badd ki haqeeqat aur uska ilaaj jaise ahem mauzuuat par sair haasil bahes ki hai.

Asal kitab arbi zaban mein hai, Biraadar e Mukarram Haafiz Muhammad Ishaq Zaahid Faazil Madeena University ne "Jaadu ka Ilaaj, Quran o Sunnat ki Roshni Mein" ke naam se bade umda peraae mein iska salees¹² urdu tarjuma pesh karke urdu-daa'n tabqe¹³ ke liye istefaada karne ka mauqa faraaham kiya hai. Allah Ta'ala mauluf o mutarjim ki is saee jameel ko qubool farmaae aur ise unke liye sadqa jaariya banaae aur awaamunnas ko is se rehnumaai haasil karne ke taufeeq marhammat farmaae. Ameen!

¹¹ Saheeh Jaame Sagheer

¹² T: Easy

¹³ T: People who can read, write and understand urdu language

Foreward to Tenth Print

الحمد لله رب العلمين والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى آله وأصحابه... وبعد:

Alhamdulillah Rabbil A'alameen, wa Salaatu wa Salaamu A'alaa Ashrafil Ambiyaai wa Mursaleen wa A'alaa Aalihi wa Sahbihi Ajmaeen - Amma Ba'ad.

Jab se meri kitaab "Waqayatil Insan Minal Jinni Wash Shaitaan" bazaar mein aai hai aur is mein, main ne waada kiya tha ke shareer jadugaro'n ke ta'aqqub mein anqareeb ek kitab likhu'nga. Us waqt se baho saare islami mulko'n se mujhe khutoot mil rahe hain ke main is kaam ko jald mukammil karu'n. Jabke main is dauraan kai doosre ilmi kaamo'n mein mashgool hogaya, jin mein se ek fiqa ke mazmoon ki tadrees bhi the, is mazmoon mein mudarris ko kafi mehnat karna padti hai, kyou'nke ulama ke aqwaal o dalaal jamaa karne aur in mein maqaarna karne ke baad sahee maslakko tarjeeb dena hota hai aur main samajhta tha ke is kaam ke liye waqt faarigh karna ziyada ahem hai.

Khas taur par islami bedari ke zamane mein jabke naujawan deeni ilm ki taraf mutawajje ho rahe hain, aise mein agar unki taraf tawajjo na di jaae aur unhe'n ilm ke raaste par na daala jaae to wo halaakat ki ghaatiyo'n ki taraf badh sakte hain aur aise deendari jiski buniyad deene ahkaam ki samajh boojh par na ho, gumrahi ke ziyada qareeb hoti hai.

Taaham muta'adid mulko'n se aane waale khutoot aur nashar o ashaa-at ke maraakiz ke israar par mujhe kuch waqt is kitaab ki tarteef ke liye nikaal pada, chunache main 1408 hijri mein hajj karne ke liye Makkah Mukarrama poh'ncha, yaha'n ek dost Umar bin Abid Mutrafee ne apna kutub khaana mausam e garma ki ta'ateelat mein mere hawaale kar diya aur is tarha mere liye ye kaam asaan ho gaya.

Isi dauraan main ne ye kitaab likhi aur waqt ki qillat ke pesh e nazar mujhe shadeed ikhtesaar se kaam lena pada. Mere nazdeek ye kitab ahem mauzuat ke liye mote mote anaasir aur furooa'at ke liye usool ki maanind hai, kyou'nke main ne munsib nahi samjha ke apne aur taalib ilmo'n ke waqt mein se is kitab ke liye is se ziyada waqt nikaalu'n.

Behrehaal is kitab ka chapna tha ke ibtedaai mahino'n mein is ke 30,000 nusqe taqseem ho gae aur main ne samajh liya ke jo kaam mere zimme tha ise main ne anjaam de diya hai, lekin Misr, Saudi Arab, Khaleeji Mumaalik, Shaam, Libia, Tunisia, Al Jazaaer aur Al Maghrib waghaira se mujhe bohot saare khutoot mausool hue, jin mein giley shikwo'n ke alaawa jaadu ke kai caso'n ke ajeeb o ghareeb qisse bhe the, aur in mein likha gaya tha ke kitab mein mazkoora jaadu ke ilaaj ke sharai tareqo'n par alam karne se Allah Ta'ala ne bohot saare marizo'n ko shifa naseeb ki hai, is par main Allah Ta'ala ka hi shukar guzaar hu'n.

Mujhe maraakish se aaya hua wo khat nahi bhulega jiska khulaasa ye hai ke 1 naujawan aur uski maa baareek taant ke challe¹⁴ banaaya karte the, jab naujawan ne is kitab ka kuch hissa padha to ise maaloom hua ke wo gumrahi ka kaam karte hain. Usne apni maa ko bataaya lekin chu'nke logo'n mein inka ye mashghala mashoor ha, is liye wo in mein rehte hue is kaam ko nahi chod sakte the, chunache wo doosre shaher mein muntaqil hogae aur is kaam ko chod kar sacchi tauba karli.

Kuch aise khutoot bhi aaye jin mein likha gaya ke is kitab ne jaadu garo'n ko nanga kar diya hai. Khaas taur par wo jadugar jo ye da'awa kiya karte the ke wo Quran ke zariye ilaj karte hain, jabke haqeeqat mein wo jadugar

¹⁴ T: Cover for amulets

aur shobada-baaz the, log'n ne is kitab mein mazkoora jadugaro'n ki alaamat ko padha to wo unhe'n fauran pehchaanne lag gae, is par bhi main Allah Ta'ala ka shukar adaa karta hu'n.

Aur chand khutoot aise bhi mile jin mein is kitab mein mazkoora kuch bato'n par tanqeed ki gai thee, aur haqeeqat ye hai ke in khutoot ko padh kar mujhe bohot khushi hui aur likhne walo'n ke liye main ne dua ki aur kaafi bato'n mein in ki naseehat ko main ne qubool kiya hai, aur main ab bhi aise khutoot ke intezaar mein ho'n kyou'nke ye neki aur taqwa ke silsile mein ek doosre se taaon hai. Insan ka koi bhi kaam ghalati aur kotaahi se paak nahi hota.

Chand Zaroori Baate'n:

1. Is edition mein, main ne jo kuch hazaf kar diya hai aur wo pehle editions mein maujood tha, is se main ne rujoo kar liya hai.
2. Saabeqa editions mein azkaar waghaira ke jo adaad main ne apne taur par likeh the, unhe'n main ne hazaf kar diya hai aur unse main rujoo kar chuka hu'n.
3. Jaadu ke mauzoo par chand deegar risaale aur kutub abhi kuch arsa pehle market mein aai hain, jin mein har choti badi aur saheeh aur ghalat cheez ko jamaa kiya gaya hai. Balke kuch kitabe'n aisee bhi aai hain jin mein zaher qaatil paaya jaata hai.

Misaal ke taur par ek kitab mein bandish e jamaa ka ilaaj you'n likha gaya hai ke falaa'n ayaat ko naaf ke neeche likh le'n, phir jamaa kare'n, is se bandish jamaa ka jaadu toot jaaega, phir hammam mein jaane se pehle in ayaat ko mitaa daale'n. Kya is kitab ke mauluf ko maloom nahi ke is tarha Quran ki tauheen hoti hai? Main ne apne ek taalib e ilm ki duty lagaai ke wo is kitab ke mauluf ko khabardaar karde ke aisa karna hargiz durust nahi hai.

Chunache talib e ilm ne ise is ke baare mein aagaah kiya to isne agle edition mein ise hazaf kar dene ka waada kiya, lekin 1 saal se ziyada arsa guzarne ke bawajood abhi tak is baare mein isne kuch nahi kiya. Is liye aisee kutub se bachna har musalman ke liye laazim hai agarche in ke maulufen ye dawa bhi kare'n ke unho'n ne kitaab o sunnat ko chodkar koi cheez nahi likhi, jabke unho'n ne aisa na kiya ho. Agar mujhe waqt mila to shayad main in kitabo'n ko jamaa karke unki ilmi andaz mein tardeed karu'nga, Insha Allah Ta'ala.

4. Mujhe bataya gaya hai ke kai ma'alijeen aurto'n ke ilaaj ke silsile mein laaparwaahi karte hain aur jab wo be parda aur baghair muharram ke unke paas aati hain to wo inka ilaaj karte hain.. aise ma'alijeen ko Allah se darna chaahiye aur apni hifaazat karni chaahiye.
5. Mujhe ye bhi bataaya gaya hai ke kai ma'alijeen ne jaadu ke ilaj ko pesha banaa rakha hai aur wo ek khaas raqam ki adaaigee ki shart par hi ilaaj karte hain aur is silsile mein Hazrat Abu Saeed ؓ ki hadees bataur e daleel zikar karte hain jisey main ne is kitab mein bayan kiya hai, halaa'nke is hadees mein aisee koi daleel nahi.

Is mein to mahez itni baat hai ke ek qabeele ne jab chand Sahaba Ikram ؓ ki mehmaan nawaazi karne se inkaar kar diya aur phir inka sardar beemar padh gaya to Hazrat Abu Saeed ؓ ne haq mehnat ki shart par ise dam kiya, aur unho'n ne us waqt tak Abu Saeed ؓ ko kuch nahi diya jab tak wo tandrust nahi hua.¹⁵ So Hazrat Abu Saeed ؓ ka mutaalba mehman nawazi se unke inkaar ki wajah se tha, na ke peshe ke taur par.

¹⁵ Saheeh Bukhari (2276) Saheeh Muslim (2201) Tirmizi (2063) Sunan Ibne Majah (2156)

6. Mareez ko chaahiye ke wo parhezgar ma'alij se hi ilaaj karwae jo Quran ke zariye ilaaj karta ho, aur ise zaahiri elaanaat aur khokle na'aro'n ke dhoke mein nahi aana chaahiye.
7. Jaadu aur jinnat waghaira ka ilaj karne walo'n ke liye meri naseehat ye hai ke wo sirf sharai tareeqa ilaj ikhteyar kare'n aur is mein itna aagey na badhe'n ke haraam ke murtakib ho jae'n.
8. Aurat ke mohrim ke liye zaroori hai ke wo ise ma'alij ke paas akela na bheje, chaahе ma'alij kitna badaa nek insan kyou'n na ho, kyou'n aisa karna haraam hai aur Rasool Allah ﷺ ne ghair mohrim aurat ke saath ilaahidgee se mana kiya hai.

Aur aakhir mein, main bataana caahta hu'n ke hamara maqsad bayaan e haq hai aur hamaari ummeed razaae ilaahi hai aur hamaara raasta Salaf e Saleheen (Sahaba Ikram رضي الله عنهم o Ta'abaeen رضي الله عنهم) ke tareeqe ke mutaabiq Quran o Sunnat ko apnaana hai. So is kitaab mein jisey bhi koi khilaaf e Kitaab o Sunnat baat maloom hua ise chaahiye ke wo mujhe naseehat kare, aur hadees mein hai ke "Allah Ta'ala bande ki us waqt tak madad karta rehta hai, jab tak wo apne bhai ki madad karta rehta hai".

وصلی اللہ وسلم ربارك علی محمد وآله وأصحابه أجمعين.

Waheed bin Abdus Salaam Baali,
Manshaat Abbas, Shaabaan 1417 Hijri

Foreword First Print

Allah Ta'ala ki hamd o sanaa aur Rasool Akram ﷺ par durood o salaam ke baad:

Jaadu ka mauzoo in aham mauzooa'at mein se hai jin ka bahes o tehqeeq aur tasneef o taaleef ke zariye ta'aqqub karna ulama ke liye zarrori hai, kyou'nke jaadu amali taur par hamare ma'asro'n mein bharpoor andaaz se maujood hai aur jadugar chand rupiyo'n ke badle din raat fasaad phaelaane par tule hue hain. Jinhe'n wo kamzor imaan waale aur in keena parwar logo'n se wasool karte hain jo apne musalman bhaiyo'n se bughz rakhte hain aur unhe'n jaadu ke azaab mein muhtala dekh kar khushi mehsoos karte hain.

Ulama ke liye zaroori hai ke wo jaadu ke khatre aur uske nuqsanaat ke mutalliq logon ko khabardaar kare'n aur jaadu ka sharai tareeqe se ilaaj kare'n taa-ke log iske tod aur ilaaj ke liye jadugaro'n ka rukh na kare'n aisee zaroorat ke pesh e nazar main apne qareen ki khidmat mein ye kitaab pesh kar raha hu'n jis ka main ne in se 4 saal qabl apni kitaab "Waqayatil Insan Minal Jinni Wash Shaitaan" mein waada kiya tha. Ye kitab ek kam ilm aadmi ki saada se koshish hai aur uska ahem maqsad ye hai ke musalman jaadu aur uski taaseer se beemar padh jaane waale logo'n ka aur isee tarha hasad aur nazar e badd ka sharai tareeqo'n se ilaaj kar sake'n taa-ke log in jadugaro'n aur shobada-baazo'n ke paas jaane se parhez kare'n jo in ke aqaaed ko tabaah aur unki ibaadat ko kharab kar dete hain.

Is kitaab ko maine 8 hisso'n mein taqseem kiya hai:

Pehla hissa: Jaadu ki taareef, shaitan ka taqarrub haasil karne ke liye jadugaro'n ke baaz wasaael.

Doosra hissa: Jaadu Quran o Sunnat ki raushni mein, is mein jaadu aur jinnat ke wujood ko Quran o Sunnat se saabit kiya gaya hai.

Teesra hissa: Jaadu ki aqsaam

Chautha hissa: Jinnat ko haazir karne ke liye jadugaro'n ke 8 hisse, har tareeqa mukammil taur par zikar nahi kiya gaya taa-ke is kitab ko padh kar koi shakhs us tareeqe par amal na kar sakey.

Paachwa hissa: Shariat mein jaadu ka hukum.

Cheta hissa: Jaadu ka tod is mein jaadu ki mukhtalif aqsaam, alaamat, ilaaj aur ilaaj ke amali namune zikar kiye gae hain.

Saatwa'n hissa: Bandish e Jimaa ka jaadu aur uska ilaaj is mein jaadu ke asar se bachne ke liye chand zaroori ehtiyaati tadaabeer bhi zikar ki gai hain.

Aathwa'n hissa: Nazar e badd ki taaseer aur uska ilaaj.

Meri dua hai ke Allah Ta'ala is kitab se is ke likhne waale, padhne waale aur ise nashar karne waale ko faeda poh'nchae aur main har aise shakhs se dua ka talabgaar hu'n jisey meri is kitab se faaeda poh'ncha.

Yahaa'n ek tambeeh karna zaroori hai aur wo ye ke is kitab mein jo baat bhi aap ko khilaaf e kitab o sunnat maloom ho ise deewar parde mare'n aur kitab o sunnat par amal kare'n. Meri dua hai ke Allah Ta'ala har aise insan par rahmat farmae jo mujhe meri galti ke muta'alliq agaah kare aur agar main zinda na hu'n to meri kitab mein islaah karde. Main har aisee baat se baree hu'n jo khilaf e Quran o Sunnat ho, main ne apni hadd tak islaah ko koshish ki hai jiski taufeeq sirf Allah Ta'ala ke hath mein hai, main isi par bharosa karta hu'n.

Waheed bin Abdus Salaam Baali

Roza e Mubaarak, Masjid an Nabawi - 14th Ramadan 1411 Hijri

Pehla Hissa: Seher Ki Taareef

Saher..... Lughawi¹⁶ etebaar se.

Jaadu ke liye arbi zaban mein Sehar ka lafz istemaal hua hai jiski taareef ulama ne you'n ki hai:

Al Laith kehte hain: *“Sehar wo amal hai jis mein pehle shaitan ka qurb haasil kiya jaata hai aur phir is se madad li jaati hai”*.

Al Azhari kehte hain: *“Sehar dar asal kisi cheez ko iski haqeeqat se phir dene ka naam hai”*.¹⁷

Ibne Manzoor is ki tawajjo bayan karte hue likhte hain ke *“Saahir (jadugar) jab baatil ko haq banaa kar pesh karta hai aur kisi cheez ko iski haqeeqat se hat kar saamne laata hai to goya wo ise deeni haqeeqat se pher deta hai”*.¹⁸

Ibne Ayesha se marwi hai ke *“Arbo'n ne jaadu ka naam Sehar is liye rakha hai ke ye tandrusti ko beemari mein badal deta hai”*.¹⁹

Ibne Faaras Sehar ke mutaaliq kehte hain: *“Ek qaum ka khayaal ya hai ke Sehar baatil ko haq ki shakal mein pesh karna hai”*.²⁰

Al Mojam al Waseet mein Sehar ki taareef you'n hai: *“Sehar wo hota hai jis ki buniyad lateef aur intehaai bareek ho”*.²¹

Saahib e Muheet al Muheet kehte hain: *“Sehar ye hai ke kisi cheez ko bohot khoobsurat banaa kar pesh kiya jaae taa-ke log is se hairaan ho kar reh jaae'n”*.²²

Saher: Shariyat Ki Istelaah Mein

Sharai Istelah mein seher ki taareef kuch is tarha ki gai hai:

Imam Fakhruddin Raazi kehte hain: *“Shariyat ke urf mein “Saher” (Jaadu) har is kaam ke saath makhsoos hai jiska sabab makhfi ho. Ise is ki asal haqeeqat se hat kar pesh kiya jaae aur dhoka-dahi is mein numaya'n ho”*.²³

Imam Ibne Qadaama al Maqdissee kehte hain: *“Jaadu aisee graho'n aur aise dam o durood aur alfaaz ka naam hai jinhe'n bolaa ya likha jaae, ya karaa jaae ke jadugar aisa amal kare jis se us shakhs ka badan ya dil ya aqal mutassir ho jaae jis par jaadu karna maqsood ho”*.

“Aur jaadu waqعاتan asar rakhta hai, chunache jaadu se koi shakhs qatal bhi ho sakta hai, beemar bhi ho sakta hai aur apni beewi ke qurb se aajiz bhi aasakta hai, balke jaadu khavind biwi ke darmiyan judaai bhi daal sakta hai aur ek doosre ke dil mein nafrat bhi paeda kar sakta hai aur muhabbat bhi”.²⁴

Imam Ibne Qaiyyim رحمه الله kehte hain: *“Jaadu, arwaah e khabeesa ke asar o nufooz se murakkab hota hai jis se bashri tabae'e mutassir ho jaati hain”*.²⁵

Gharz sehar jadugar aur shaitan ke darmiyan hone waale ek muhaede ka naam hai jiski bina par jadugar kuch haraam aur shirkiya umoor ka irtekaab karta hai aur shaitan iske badle mein jadugar ki madad karta hai aur uske mutaalbaat ko poora karta hai.

¹⁶ T: In Vocablary, dictionary

¹⁷ Tehzeeb ul Laggha

¹⁸ Lisaan ul Arab V4 P 348

¹⁹ Lisaan ul Arab V4 P 348

²⁰ Maqabees al Lughat P 507 & Al Misbaah P 267

²¹ Al Mojam al Waseet V1 P 419

²² Muheet al Muheet P 399

²³ Al Misbah al Muneer P 268

²⁴ Al Mughnee V10 P 104

²⁵ Zaad ul Ma-a'ad V4 P126

Shaitan ka Qurb Haasil Karne Ke liye Jadugaro'n ke baaz tareeqe:

Shaitan ko raazi karne aur is ka taqreeb haasil karne ke liye jadugaro'n ke mukhtalif wasaael hain, chunaache baaz jadugar is maqsad ke liye quran e majeed ko apne pao'n se baandh kar baith ul khula mein jaate hain aur baaz Quran e Majeed ki ayaat ko gandagi se likhte hain, baaz unhe'n haiz ke khoon se likhte hain, baaz qurani ayaat ko apne pao'n ke nichle hisso'n par likhte hain, kuch jadugar surah fateha ko ulta likhte hain aur baghair wuzu ke namaz padhte hain aur kuch hamesha haalat e janaabat mein rehte hain aur kuch jadugaro'n ko shaitan ke liye jaanwar zubar karna padte hain aur wo bhi bismillah padhe baghair, aur zibah shuda jaanwar ko aise jagah par phenkna padta hai jis ko khud shaitaan tae karta hai.

Baaz jadugar sitaaro'n ko sajda karte aur unse mukhaatib hote hain baaz ko apni maa ya beti se zina karna padta hai aur kuch ko arbi ke alaawa kisi doosri zaban mein aise alfaaz likhna padte hain jin mein kufriya ma'ane paae jaate hain.

Is se maloom hua ke shaita jadugar se pehle koi haraam karwaata hai phir uski madad aur khidmat karta hai. Chunache jadugar jitna badaa kufriya kaam karega, shaitan itna ziyada iska farmabardaar hoga aur uske mutaalbaat ko poora karne mein jaldi karega aur jab jadugar shaitan ke bataae hue kufriya kamo'n ko bajaa laane mein kotaahi karega, shaitan bhi uski karne se ruk jaaega aur uska naa-farman ban jaaega. So jadugar aur shaitan aise saathi hain jo Allah Ta'ala ki naa-farmani karne par hi aapas mein milte hain, aur aap jab kisi jadugar ke cehre ki taraf dekhe'nge to aapko meri ye baate'n yaqeenan durust maloom ho'ngi kyou'nke is ke cehre par kufr ka andhera you'n chaaya hua hota hai goya wo siyaah baadal ho.

Agar aap kisi jadugar ko qareeb se jaante ho'n to yaqeenan ise zabu'n haali ka shikaar pae'nge. Wo apni biwi, apni aulad hatta ke apne aap se tang aachuka hota hai. Ise sukoon ki neend naseeb nahi hoti aur is par mustazaad ye ke shaita khud iske biwi baccho'n ko aksar o beshtar eza dete rehte hain aur unke darmiyan shadeed ikhtelaafaat paeda kar dete hain.

Sach farmaya Allah Rabbul Izzat ne ke:

Aur Jisne Mere Deen Se Mu'n Mod-liya (Duniya Mein)
Iski Zindagi Tang Guzregi".²⁶

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

²⁶ Surah Taa Haa: 124

Doosra Hissa Jaadu Quran o Sunnat Ki Raushnee Mein

1. Jinno'n Aur Shaitaano'n Ke Wujood Par Dalaael:

Jin, Shaitaan aur Jaadu ke darmiyan bohot gehra talluq hota hai, balke jaadu ki buniyad hi jinnat aur shayaateen hain, baaz log jinnat ke wujood ka inkaar karte hain aur isi buniyaad par jaadu ki taaseer ke qaael nahi, is liye pehle jinnat o shayaateen ke wujood par dalaael pesh kiye jaate hain:

Quraani Dalaael

Aur Yaad Keejiye Jab ham Kai Jinno'n Ko Tere Paas Pherkar Laae.²⁷

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَبِعُونَ الْقُرْآنَ

Jinno'n Aur Aadmiyo'n! Kya Tumhare Paas Tum Hi Mein Se Paeghambar Nahi Aae Jo Meri Ayate'n Tum Ko Sunaate Aur Is Din Ke Saamne Aane Se Tum Ko Daraate.²⁸

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

Keh Deejiye, Mujhe Ye Wahee Aai Hai Ke Jinnat Mein Se Chand Shakhso'n Ne (Mujhe Se Quran) Suna, Phir Kehne Lage Ham Ne Ek Ajeeb Quran Suna.²⁹

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Aur (ye hua ke) baaz adamzaad log kuch jinnon ki panah lete the jis se inka damagh aur chadh gaya.³⁰

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

Shaitaan yehi caahata hai ke sharaab aur jue se tum mein aapas mein dushmani aur keena paeda karde, aur tum ko Allah ki yaad aur naamz se baaz rakhe, to ab bhi tum baaz aate ho ya nahi?³¹

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَبِهُونَ

1.

Aye Imaan Waalo! Shaitaan ke qadam ba qadam mat chalo, aur jokoi iski paarwee karega (wo gumrah hoga is liye ke) wo to be hayaai aur bure hi kaam karne ko kahega.³²

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

Iske alaawa bhi Quran e Majeed ki bohot saari ayaat is baare mein maujood hain, balke jinnat ke mutaalliq ek mukammil suran Quran e Majeed mein maujood hai. Lafz Jin Quran e Majeed mein 22 martaba aaya hai, lafz Al Janna 7 martaba aaya aur lafz Shaitaan 68 marta ba aur lafz Shayaateen 17 martaba zikar kiya gaya hai jis se is mauzoo ke mutalliq Quraani dalaael ki kasrat ka andaaza lagaaya jaa sakta hai.

Hadees Mein Se Chand Masa'el

1. Hazrat Ibne Masood رضي الله عنه kehte hain ke: "Rasool Allah ﷺ ek raat ko ham se achaanak ghaeb ho gae, chunache unhe'n waadiyo'n aur ghatiyo'n mein talash karne lage, aur aapas mein ham ne kaha ke shaayad aapko aghwa kar liya gaya hai ya qatal kar diya gaya hai. Hamaari wo raat intehaai pareshani ke aalam mein

²⁷ Surah al Ahqaaf: 29

²⁸ Surah al Anaam: 130

²⁹ Surah al Jin: 01

³⁰ Surah al Jin: 6

³¹ Surah Maaeda: 91

³² Surah an Noor: 21

guzri, subha hui to ham ne Aap ﷺ ko ghaar e hira ki jaanib se aate hue dekha, ham ne Aap ﷺ ko bataaya ke raat Aap ﷺ achaanak ham se gaeb ho gae the, ham ne Aap ﷺ ko bohot talaash kiya lekin Aap ﷺ ke na milne par raat bhar pareshan rahe.

To Aap ﷺ ne farmaya: *Mere paas jinnaat ka ek numaaında aaya tha, to main iske saath chal padaa aur jaakar unhe'n Quran e Majeed padh kar sunaaya...*" Phir Aap ﷺ hame'n lekar is jagah par ge aur hame'n unke nishaanat aur unki aatishee'n alamaat dikhaai'n, aur Aap ﷺ ne ye bhi bataaya ke jinno'n ne Aap ﷺ se kuch maa'nga to Aap ﷺ ne farmaya: *"Har aisee haddi tumhari ghiza hai jis par Bismillah ko padha gaya aur har gobar tumhare jaanwaro'n ka khaana hai. Phir Aap ﷺ hame'n kehne lage "lehaaza tum haddi aur gobar ke saath istenjaa mat karo kyou'nke wo tumhare jin bhaiyo'n ka khaana hai"*".³³

2. Hazrat Abu Saeed Khudri رضي الله عنه kehte hain ke:

"Rasool Allah ﷺ mujhe farmaya: Mera khayaal hai ke tumhe'n bakriya'n aur dehati maahol bohot pasand hai, so jab tum apni bakriya'n aur apne dehaat mein ho aur azaan kaho to apni awaaz buland kar liya karo kyou'nke muazzin ki awaaz ko jo jin, jo insan aur jo cheez bhi sunti hai wo qiyaamat waale din iske haq mein gawaahi degi"".³⁴

3. Hazrat Abdullah bin Abbas رضي الله عنه kehte hain ke

"Rasool Allah ﷺ apne chand saathiyo'n ko lekar nikle aur ka iraada Okaaz ke bazaar jaane ka tha, aur idhar shayaateen aur asmaan se aane waale khabro'n ke darmiyan rukawate'n paeda kardi gai thee'n aur in (shaitaano'n) par sitaare tootne lag gae the, chunache wo jab apni qaum ke paas khaali haath waapas aae to ise aakar bataate ke hame'n kai rukawato'n ka saamna hai aur ham par Shaab e Thaaqib ki maar padne lag gai hai to wo aapas mein kehte ke aisa kisi bade waaqea ki wajah se ho raha hai lehaaza mashriq o maghrib mein jaao aur dekho ke ye rukawate'n kyou'n paeda ho rahi hain?"

Chunache *Tihaamh* ka rukh karne waale shayateen (jinnat) Aap ﷺ ki taraf aanikle Aap ﷺ us waqt nakhla mein the aur *Okaaz* mein jaane ka iraada farma rahe the. Aap ﷺ ne Fajr ki namaz padhaai, in jinnat ke kaano'n mein Quran ki awaaz padi to wo ise ghaur se sunne lag gae aur kehne lage: *Allah ki Qasam! Yehi wo cheez hai jo hame'n asmaan ki khabre'n sunne se rok rahi hai, so ye apni qaum ke paas waapas gae aur unse kehne lage: ham ne ajeeb o ghareeb Quran suna hai, jo-ke bhalaai ka raasa dikhaata hai, so ham to us par imaan le aae hain aur apne parwardigaar ke saath kabhi shirk nahi kare'nge"*.

Iske baad Allah Ta'ala ne Aap ﷺ par

(Aye Muhammad ﷺ Aap Keh Deejiye Ke Mujhe Wahee Ki Gai Hai Ke Jinno'n Ki Ek Jamaat.³⁵

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

ko utaara aur Aap ﷺ ki taraf jinno'n ki baat ko wahee kar diya gaya.³⁶

4. Hazrat Ayesha رضي الله عنها se marvi hai ke Rasool Allah ﷺ ne farmaya:

"Farishto'n ko noor se, jinno'n ko aag ke shole se aur AAdam ﷺ ko is cheez se paeda kiya gaya jo tumhare liye bayan kardi gai hai"".³⁷

5. Hazrat Safiya bin Hai رضي الله عنها se riwayat hai ke Aap ﷺ ne farmaya: *"Beshak shaitaan insan mein khoon ki tarah gardish karta hai"*".³⁸

³³ Muslim: V4 P 170

³⁴ Muwatta Imam Malik V1 P 68 – Bukhari V6 P343 – Sunan an Nasai V2 P 12 – Ibne Majah V1 P 239

³⁵ Surah Jin: 1

³⁶ Bukhari V2 P 253 – Muslim V4 P 168

³⁷ Musnad Ahmad V6 P 153, 168 – Muslim V18 P123

³⁸ Bukhari V4 P282 – Muslim V14 P155

6. Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Tum mein se koi ek jab khaana khaae to daae’n haath³⁹ se khaae aur jab paani piye to daae’n haath se piye, kyou’nke shaitan apne baae’n hath se khaata, peeta hai”*.⁴⁰
7. Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Jo baccha bi paeda hota hai, shaitan iske pehlu mein nok-daar cheez cubhota hai, jis se baccha cheekh uthta hai, siwaae Hazrat Isa ؑ aur unki maa’nke”*.⁴¹
8. Rasool Allah ﷺ ke saamne ek aise shakhs ka zikar kiya gaya jo subha hone tak soya raha ho, to Aap ﷺ ne farmaya: *“Ye wo shakhs hai jiske kano’n mein shaitan pashaab kar jaata hai”*.⁴²
9. Abu Qataada ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: *“Accha khuwaab Allah ki taraf se hota hai aur buraa khuwaab shaitaan ki taraf se, so jo shakhs khuwaab mein naapasandida cheez dekhe wo apni baae’n taraf 3 baar aahista se thook de aur shaitaan se Allah ki panah talab kare, aisa karne se buraa khuwaab uske liye nuqsan-dan nahi hoga”*.⁴³
10. Abu Saeed Khudri ؓ kehte hain ke Aap ﷺ ne farmaya: *“Tum mein se koi ek jab jamaai le to apne haath ke saath mu’n band karle⁴⁴ kyou’nke (aisa na karne ki wajah se) shaitaan mu’n mein dakhil ho jaata hai”*.⁴⁵

Is mauzoo ki deegar ahadees bhi kaseer tadaad mein maujood hain. Talab e Haq ke liye yehi kaafi hain jo zikar kardi gai hain aur in se waazeh taur par maloom ho raha hai ke jinnat aur shayaateen koi wahem nahi, haqeeqat hain aur is haqeeqat ko wahem wohi shakhs qaraar de sakta hai jo ziddi aur mutakabbir ho.

³⁹ T: right hand

⁴⁰ Muslim V13 P191

⁴¹ Bukhari V8 P3212 – Muslim V15 P120

⁴² Bukhari V3 P28 – Muslim V6 P64

⁴³ Bukhari V12 P283 – Muslim V15 P16

⁴⁴ T: cover you mouth using your hand

⁴⁵ Muslim V18 P122 – Daarmi V1 P321

2. Jaadu Ke Wujood Par Dalaael

Quraani Dalaael

Aur Sulaiman عليه السلام Ki Baadshaahat mein shaitan j padha karte the, wo log iski parwee karne lage halaa'nke Sulaiman عليه السلام kaafir na the, albatta ye shitaan kaafir the jo logo'n ko jaadu sikhaate the aur wo baate'n jo shaher e Baabil mein 2 farishto'n *Haroot* aur *Maroot* par utaari gai thee'n aur wo dono (*Haroot* aur *Maroot*) kisi ko jaadu nahi sikhlaate the jab tak ye nahi keh lete ke ham azmaaesh hain, pas to kaafir na ho. Is par bhi wo unse aisee baate'n seekh lete hain jinki wajah se wo khaawind-biwi ke darmiyan judaai karaade'n halaa'nke wo Allah ke hukum ke baghair kisi ka jaadu se kuch bigaad nahi sakte aur aisee baate'n seekh lete hain jin mein faaeda kuch nahi, nuqsan hi nuqsan hai aur yahoodiyo'n ko ye maloom hai ke jo koi (Imaan de kar) jaadu kharede wo aakhirat mein badd naseeb hai, agar wo samajhte hote to jis ke ewaz unho'n ne apni jano'n ko bech daala iska buraa badla hai.⁴⁶

Musa عليه السلام ne kaha: tum sach baat ko jab wo tumhare paas aai (jaadu kehte ho) bhalaa ye koi jaadu hai? Aur jadugar to kabhi kaamyab nahi hote.⁴⁷

Jab unho'n ne (apni laathiyaan aur rassiya'n) daale'n to Musa عليه السلام ne kaha: ye jo tum lekar aae ho wo to jaadu hai, beshak Allah Ta'ala isko baatil kardega, kyou'nke Allah shareer logo'n ka kaam banne nahi deta aur apni bato'n se Allah haq ko haq kar dikhaega agarche nafarmaan log bura maane'n.⁴⁸

Musa عليه السلام apne dil hi dil mein sahem gae, Ham ne kaha: Mat Daro, Beshak Tumhi ghaalib Rahoge aur Jo A'asaa Tumhare Daahine Haath Mein Hai Isko (Maidan Mein) Daal Do, Unho'n ne Jo Dho'ng Rachaaya hai Isko Hadam Karjaaega, Inho'n Ne Jo Kuch Kiya Hai Iski Haqeeqat Kuch Nahi, Jaadu Ka Tamaasha Hai Aur Jadugar Jaha'n Jaae Kaamyab Nahi Hota.⁴⁹

Aap keh deejiye ke main subha ke Rabb ki panah mein aata hu'n har is cheez ke shar se jo isne paeda ki hain aur andheri raat ki tareeki ke shar se jab iska andhera phail jaae aur girah (lagaa kar in) mein phoonkne waaliyo'n ke shar se bhi aur hasad karne waale ki burai se bhi jab wo hasad kare.⁵⁰

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ
وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى
الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَا إِنَّمَا فَتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ
بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا لَهْنَ اشْتَرَاهُ مَالَهُ
فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَهَا جَاءَكُمْ ۖ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ
السَّاحِرُونَ

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۚ إِنَّ اللَّهَ سَابِطُهُ ۚ إِنَّ
اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ۚ وَيُحَقِّقُ اللَّهُ الْحَقَّ يَكْلِمُنِيهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ
وَأَلَىٰ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۖ وَلَا
يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا
وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

⁴⁶ Surah Baqara: 102

⁴⁷ Surah Yunus: 77

⁴⁸ Surah Yunus: 81-82

⁴⁹ Surah Taa Haa: 67-69

⁵⁰ Surah Falaq

Aur ham ne Musa ﷺ ko wahee bheji tum bhi apna a'asaa daal do, so a'asaa ka daalna tha ke usne unke saare bane banaae khel ko nigalna shuru kiya, pas haq zaahir ho gaya aur unho'n ne jo kuch banaaya tha sab jaata raha, pas wo log is mauqe par haar gae aur khoob zaleel hokar phire aur jo jadugar the sajda mein gir gae. Kehen lage: ham imaan laae Rabbul A'alameen par jo Musa o Haroon ka bhi Rabb hai.⁵¹

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۖ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا
صَاغِرِينَ ۚ وَالْقِيَ السَّحَرَةُ سَاجِدِينَ ۖ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ
رَبِّ مُوسَىٰ وَهَارُونَ

Imam Qurutubi رحمه الله في التفسير الكافي ki tafseer karte hue kehte hain: “Wo jaadugar aurte’n jo dhaago’n ki girhe’n banaakar un par damm karti aur phookti hain”.⁵²

Aur Hafiz ibne Kaseer رحمه الله isi ki tafseer mein kehte hain: “Mujaahid رحمه الله, Akrama (rh, Hasan رحمه الله, Qataada رحمه الله aur Zahaak رحمه الله ne *Annaffathaati Fil O’oqad se jadugar aurte’n muraad li hain*”.⁵³

Aur Yehi baat Ibne Jareer Tabree رحمه الله ne bhi kahi hai aur Qasmi رحمه الله kehte hain ke mufasssireen ne isi mauqaf ko ikhtiyaar kiya hai.⁵⁴

Jaadu aur jadugaro’n ke mutalliq deegar bohut si ayaat maujood o mashoor hain aur Islam ki thodi bohut maloomaat rakhne wala shakhs bhi in se waaqif hai.

Hadees e Nabwi ﷺ se chand dalaal:

1. Hazrat Ayesha رضي الله عنها kehti hain ke qabeela *Banu Zareekh* se ta’alluq rakhne waale 1 shakhs ne (jisey Labeed bin al A’asim kaha jata tha) Rasool Allah ﷺ par jaadu kar diya, jis se Aap ﷺ mutassir hue. Chunache Aap ﷺ ka khayal hota ke Aap ﷺ ne falaa’n kaam kar liya hai halaa’nke Aap ﷺ ne nahi kiya hota tha. Ye maamla aese chalta raha, yaha’n tak ke Aap ﷺ ek din (ya ek raat) mere paas the aur baar baar Allah Ta’ala se dua karte the iske baad mujh se farmane lage: “Aye Ayesha رضي الله عنها Kya tumhe’n maloom hai ke Allah Ta’ala ne meri dua qubool karli hai, mere pas 2 aadmi aae the, jin mein se ek mere sar aur doosra mere pao’n ke paas baith gaya aur ek ne doosre se poocha:

Is shqs Ko Kya Hua

Is par jaadu kiya gay hai

Kisne kiya hai?

Labeed bin al A’asim ne kiya hai.

Kis cheez mein kiya hai?

Kanghee, Baalo’n aur Khajoor ke khoshe ke gilaaf mein

Jis cheez mein isne jaadu kiya hai, wo kaha’n hai?

Beir e Zarwaan mein hai.

Chunache Rasool Allah ﷺ apne kuch Sahaba Ikram رضي الله عنهم ke saath us kuwe’n ko aae (use nikaala aur phir) waapas aagae aur farmane lage: “Aye Ayesha رضي الله عنها! *Uska paani intehaai surq rang ka ho chuka tha aur uski khjooro’n ke sar aise the jaise shaitan ke sar ho’n*”. (yaane wo intehaai badd-shakl thee’n)

Main ne kaha: “Ya Rasool Allah ﷺ! Aap ne jaadu kuwe’n se nikaala nahi?”

⁵¹ Surah A’araaf 117-122

⁵² Tafseer e Qurtubee V20 P257

⁵³ Tafseer ibne Kaseer V4 P573

⁵⁴ Tafseer ul Qasmi: V10 P302

Aap ﷺ ne farmaya: “Allah Ta’ala ne mujhe aafiyat di haur aur main nahi caahtha ke log kisi shar aur fitna mein muftala hu jaae’n. Iske baad Aap ﷺ ne ise nikaalne ka hukum diya aur phir ise zameen mein dabaa diya gaya”.⁵⁵

*Sharah e Hadees*⁵⁶: Yahoodiyo’n ne Labeed bin al A’asim (jo un mein sab se badaa jadugar tha) ke saath ye baat tae karli thee ke wo Rasool Allah ﷺ par jaadu karega aur wo ise is ke badle 3 dinar de’nge, chunache is badd-bakht ne ye kaam is tarha kardaala ke 1 choti se ladi ke zariye jo Aap ﷺ ke ghar mein aati jaati the, Aap ke chand baal mangwaaliye aur inpar jaadu karke unhe’n *Beir e Zarwaan* mein rakh diya. Is hadees ki mukhtalif riwayat ko jamaa kiya jae to maloom hota hai ke ye jaadu Aap ﷺ ko apni biwiyo’n ke qareeb jane se rokne ke liye tha, chunache Aap ﷺ ko khayal hota ke Aap ﷺ ne kisi biwi se jamaa kar sakte hain, phir jab qareeb hote to na kar paate, bas iska Aap ﷺ par yehi asar tha, iske alaawa Aap ki aqal aur Aap ke tasarrufaat jaadu ke asar se mehfooz the.

Is jaadu ki muddat mein ulama ke darmiyan ihtelaf paya jaata hai, baaz ne 4- din aur baaz ne koi aur muddat bayan ki hai. Allah hi ko maloom hai ke iski muddat kitni the, phir Nabi e Kareem ﷺ ne Allah Ta’ala se baar baar dua ki aur Allah ne Aap ﷺ ki dua qubool karli aur 2 farishto’n ko Aap ﷺ ki taraf utaar diya. Jinke darmiyan ka mukaalma⁵⁷ hua (jo guzishta staro’n mein bayan kiya gaya hai) is se Aap ﷺ ko maloom hogaya ke jaadu kis ne kiya hai aur kis cheez mein kiya hai aur wo us waqt kaha’n hai.

Aap ﷺ par kiya gaya ye jaadu intehani shadeed tha aur is se yahudiy’n ka maqsad Aap ﷺ ko qatal karna tha, lekin Allah Ta’ala ne unhe’n bachaaliya aur uska asar sirf itna hosaka jo-ke zikar kar diya gaya hai.

Eteraaz Aur Uska Jawaab

- Al Maazri رحمه الله kehte hain: “Muftade-een ne is hadees ka inkaar kiya hai, kyou’nke unke khayal ke mutabiq ye hadees mansab e nabuwat ki tauheen aur is mein shukook o subhaat paeda karti hai aur ise durust maan-ne se shariyat par etemad uth jaata hai, ho sakta hai ke Aap ﷺ ko khayal aata ho ke Jibraeel عليه السلام aae halaa’nke wo na aae ho’n aur ye ke Aap ﷺ ki taraf wahae ki gai hai hala’nke wahae na ki gai ho”!! “Phir kehte hain ke muftad-een ka ye kehne bilkul ghalat hai kyou’nke mojezaat nabuwat is baat ki khabar dete hain ke Aap ﷺ tableegh wahae ke silsile mein ma’asoom aur sacche the. Aap ﷺ ki asmat jab mojezaat jaise qawee dalaael se saabit shuda haqeeqat hai to uske khilaf jo baat bhi hoti wo beja taswwur ki jaaegi”.⁵⁸
- Abu Al Jaknee al Yusuf رحمه الله ka kehna hai: “Jaha’n tak Jaadu se Rasool Allah ﷺ ke mutassir hone ka talluq hai, to isse mansab e nabuwat par koi harf nahi aata, kyou’nke dunya mein ambiya par beemari aasakti hai jo aakhirat mein unke darajaat ki bulandi ka baais banti hai. Lehaza jaadu ki beemarii ki wajah se agar Aap ﷺ ko kahayal hota tha ke Aap ﷺ ne dunyawii umoor mein se koi kaam kar liya hai, halaa’nke Aap ﷺ ne ise nahi kiya hota tha aur phir jab Allah Ta’ala ne Aap ﷺ ko ittela daydi ke Aap ﷺ par jaadu kiya gaya hai aur wo falaa’n jaga par hai aur Aap ﷺ ne ise waha’n se nikal kar dafan bhi karwadiya tha to is sabab se risaalat mein koi nuqs nahi aata, kyou’nke ye doosri beemariyo’n ki tarah ek beemari hi thee. Jis se Aap ﷺ ki aqal mutassir nahi hui. Sirf itni baat thee ke Aap ﷺ ka khayal hota ke shayad Aap ﷺ apni kisi biwi ke qareeb gae hain, jabke Aap ﷺ ne aisa nahi kiya hota tha. So itna asar beemar ki haalat mein kisi bhi insan par ho sakta hai”...

⁵⁵ Bukhari V10 P222 – Muslim V14 P174 Kitaabus Salaam, Baab us Saher

⁵⁶ T: *Explanation of hadees*

⁵⁷ T: Conversation

⁵⁸ T: Reference number is mentioned in the urdu pdf, but no reference to any book is given.

Phir kehte hain: “*Aur hairat us shakhs par hoti hai ke jaadu ki wajah se Aap ﷺ ke beemar hone ko risaalat mein ek aeb tawawwur karta hai haala’nke Quran e Majeed hi firaun ke jadugaro’n ke saath Hazrat Musa ﷺ ka jo qissa bayana kiya gaya hai, is mein ye baat waazeh taur par maujood hai ke janab Musa ﷺ ko bhi unke jaadu ki wajah se khayal hone laga tha ke unke phe’nke hue dande daod rahe hain... lekin Allah Ta’ala ne unhe’n saabit qadam rakha aur na darne ki talqeen ki*”.⁵⁹

Magar Hazrat Musa ﷺ ke mutaaliq kisi ne ye nahi kaha ke jadugaro’n ke jaadu ki wajah se unhe’n jo khayal aaraha tha wo unke mansab e nabuwwat ke liye aeb tha, (so agar wo aeb nahi tha to jo kuch Aap ﷺ ke saath pesh aaya wo bhi aeb nahi ho sakta kyou’nke) is tarha ki beemari Ambiya ﷺ par aasakti hai jis se unki imaani quwwat mein izaafa hota hia. Allah Ta’ala unhe’n unke dushmano’n par fateh naseeb karta hai. Khilaaf e aadat mojezaat ataa karta hai, jadugaro’n aur kafiro’n ko zaleel o ruswa karta hai aur behtareen anjaam muttaqee logo’n ke liye khaas kar deta hai.⁶⁰

2. Hazrat Abu Huraira رضى الله عنه Rasool Allah ﷺ se riwayat karte hue kehte hain ke Aap ﷺ ne farmaya: “7 halaak karne waale kamo’n se bach jaao”. Sahaba Ikram رضى الله عنه ne kaha: “Aye Allah ke Rasool ﷺ! wo 7 kaam kya hain?” Aap ﷺ ne farmaya: “Allah Ta’ala ke saath shirk karna, Jaadu karna, Kisi shakhs ko baghair haq ke qatal karna, Sood khaana, Yateem ka maal khaana, Jang ke din peeth pherlena aur Paak Daaman momina aur Bholi Bhaali aurto’n par tohmat lagaana”.⁶¹

Is hadees mein Rasool Allah ﷺ ne jaadu se bachne ka hukum diya hai aur ise halaak kar dene waale kabeera gunaho’n mein shumar kiya hai aur ye hadees is baat ki daleel hai ke jaadu ek haqeeqat hai, mahez khaam khayaali nahi.

3. Hazrat Ibne Abbas رضى الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: “Jis ne sitaaro’n ke ilm sikhaaya goya isne jaadu ka ek hissa seekh liya, phir wo sitaaro’n ke ilm mein jitna aagey jaaega, itna iske jaadu ke ilm mein izaafa hoga”.⁶²

Is hadees mein Rasool Allah ﷺ ne jaadu seekhne ke ek raasta bataaya hai taa-ke musalman is raaste se bach sake’n aur ye is baat ki daleel hai ke jaadu ek haqeeqi ilm hai jisey baaqaaeda taur par haasil kiya jaata hai aur yehi baat Allah Ta’ala ke is farman se bhi maloom hoti hai:

Phir wo in dono se is cheez ka ilm haasil karte hain jis se wo khaawind-biwi ke darmiyan judaai daal dete hain.⁶³

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

Mazkoora hadees aur ayat dono jaadu ka ilm haasil karne ki mazammat ke zimmn mein aai hain, jis se ye baat khul kar saamne aajaati hai ke jaadu doosre ilmo’n ki tarha ek ilm hai aur uske chand usool hain jin par iski buniyad hai.

4. Imran bin Hussain رضى الله عنه se marwi hai ke Aap ﷺ ne farmaya: “Wo shakhs ham mein se nahi, jis ne faal nikaali ya uske liye jaal nikaali gai aur jis ne ghaib ko jaanne ka dawa kiya ya wo ghaib ko jaanne ka dawa karne waale ke paas gaya aur jisne jaadu kiya ya uske liye jaadu kiya gaya aur jo shq’s nujoomi ke paas aaya aur wo jo kuch kehta hai isne iski tasdeeq kardi to isne Muhammad ﷺ ki shariyat se kufr kiya”.⁶⁴

⁵⁹ Surah Taa Haa: 66-69 jinka tarjuma guzishta safhaat mein guzra chuka hai.

⁶⁰ Zaad ul Muslim: V4 P22

⁶¹ Bukhari V5 P393 – Muslim V2 P83

⁶² Abu Dawood 3905 – Ibne Majah 3726 – As Saheeh by Albani 793 – Saheeh Sunan Ibne Majah 3002

⁶³ Surah Baqara: 102

⁶⁴ Hashmi ne Al Majmua V5 P20 kaha hai ke is hadees ko Imam Bazaar ne riwayat kiya hai aur uske rijaal Saheeh Bukhari ke rijaal mein se hain siwaae Ishaq bin Rabee ke jo-ke Siqaa hai aur Imam Munzari At Targheeb V4 P 52 mein kehte hain ke is hadees ki sanad acchi hai aur Albani Takhreej al Halaal wal Haraam P289 mein kehte hain ke ye hadees Hasan Leghaira ke darje tak poho’nchti hai

Is hadees mein Aap ﷺ ne jaadu se aur jadugar ke paas jaane se mana farmaya aur Rasool Allah ﷺ kisi aisee cheez se hi mana karte hain jo haqeeqatan maujood ho.

5. Abu Musa Ashari رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Jannat mein dakhil nahi hoga: Sharaab pene wala, Jaadu par yaqeen rakhne wala aur qata’a rahmi karne wala”.⁶⁵

Is hadees mein Rasool Allah ﷺ ne ye aqeeda rakhne se mana farmaya hai ke jaadu bazaar e khud asar andaaz hota hai, so har momin par ye aqeeda rakhna laazim hai ke jaadu ya koi aur cheez siwaae Allah Ta’ala ki marzi ke kuch nahi kar sakti, farmaan e Ilaahi hai:

Aur Wo (Jadugar) Kisi Ko Jaadu Ke Zariye Nuqsan Nahi poh’nchasakte, siwaae is ke ke Allah ka hukum hai.⁶⁶

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

6. Hazrat Ibne Masood رضي الله عنه kehte hain ke: “Jo shakhs ilm e ghaib ka dawa karne walle ke paas ya jadugar ke paas ya nujoomi ke paas aaya aur isne kuch poocha aur phir isne jo kuch kaha isne iski tasdeeq kardi, to isne Nabi e Kareem ﷺ par utaare gae deen se kufr kiya”.⁶⁷

Ulama Ke Aqwaal

1. Imam Khataabi رحمه الله kehte hain: “Kuch logo’n ne jaadu ka inkaar kiya hai aur uski haqeeqat ko baatil qaraar diya hai aur uska jawab ya hai ke jaadu saabit aur haqeeqatan maujood hai iske suboot par arab, faaras, hind aur kuch rome ki aksar qamo’n ka ittefaaq hai aur yehi qaume’n safha e hasti par basne waale logo’n mein afzal hain aur unhee’n mein ilm o hikmat ziyaada hai. Farman e Ilaahi hai:”

Wo Logo’n Ko Jaadu Sikhaate Hain.⁶⁸

يُعَلِّمُونَ النَّاسَ السِّحْرَ

“Aur usse panaah talab karne ka Allah Ta’ala ne hukum diya hai:

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo’n Ke Shar Se (bhi).⁶⁹

وَمِنْ شَرِّ الثَّفَاتِ فِي الْعُقَدِ

“Aur jaadu ke baare mein Rasool Allah ﷺ ki ahadees saabit hain jin ka inkaar wohi shakhs kar sakta hai jo dekhi hui cheezo’n aur badehi bato’n ko na maanta ho... so jaadu ki nafi karna jahaalat aur manfi karne waale par radd karna behoodgi aur fuzool kaam hai”.⁷⁰

2. Imam Qurtubi رحمه الله ka kehna hai: “Ahlus Sunnah ka mazhab ye hai ke jaadu saabit aur fil-waaqe majuoood hai, jabke motazela aur Imam Shafai رحمه الله ke shagirdo’n mein se Abu Ishaq al Istabaadi ka mazhab ye hai ke jaadu haqeeqatan maujood nahi hai aur ye mahez ek malma’a-saazi hai, haqeeqat par parda poshi aur wahem o gumaan hai aur shobada-baazi ki qismo’n mein se iek hai aur isi liye Allah Ta’ala ne bhi iske muta’alliq ye alfaaz istemaal kiye hain ke

Unki Rassiya’n Aur Lakdiyaa’n Unke Jaadu Ke Zor Se Daud-bhaag Rahi Hain.⁷¹

يُخَيِّلُ إِلَيْهِمْ مِنْ سِحْرِهِمْ أَنْهَا تَسْعَى

yaani ke Hazrat Musa عليه السلام ko aise khayal aaya ke jadugaro’n ke phe’nke hue dande daod rahe hain aur you’n nahi farmaya ke wo fil-waaqe daod rahe the, aur isi tarha se farmaya:

⁶⁵ Imam Ibne Hibban aur Albani Takhreej al Halal wal Haraam mein kehte hain ye hadees Hasan darje ko poho’nchti hai

⁶⁶ Surah Baqara: 102

⁶⁷ Hafiz Munzari At Targheeb V4 P53 mein kehte hain is hadees ko Imam Bazaar aur Abu Ya’ala ne Hazrat Ibne Masood رضي الله عنه se acchi sanad ke saath riwayat kiya hai.

⁶⁸ Surah Baqara: 102

⁶⁹ Surah Falaq

⁷⁰ Shreh as Sunnah V12 P188

⁷¹ Surah Taaha: 66

Phir Imam Qurtubi رَحْمَةُ اللهِ عَلَيْهِ kehte hain: *"In ayaat mein motazela waghaira ke liye koi daleel nahi hai, kyou'nke hame'n is baat se inkaar nahi ke khud taqeel yani kisi ko wahem o gumaan mein muftala kar dena bhi jaadu ka ek hissa hai aur uske alaawa deegar aqali o naqali dalaal se bhi jaadu kaafi al waaq maujood hona saabit hai, in mein se chand ek ye hain"*:

a.

Aur Us Cheez Ke Peeche Lag Gae Jisey Shayateen
(Hazrat) Sulaiman Ki Hukumat Mein Padhte The.⁷³

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ

mein Allah Ta'ala ne zikar farmaya hai ke wo jaadu ka ilm sikhaate the, chunache aala e jaadu haqeeqat mein maujood na hota to iski taaleem mumkin na hoti aur na hi Allah Ta'ala is baat ki khabar dete ke wo logo'n ko jaadu sikahte the.

b. Firaun ke bulaae hue jadugaro'n ke mutalliq Allah Ta'ala farmate hain:

Wo Logo'n Ko Jaadu Sikhaate Hain.⁷⁴

وَجَاءُوا بِسِحْرِ عَظِيمٍ

yaane wo azeem jaadu lekar aae.

- c. Surah Falaq ke sabab e nuzool par mufasssireen ka ite'faat hai ke ye labeed bin a'asim ke jaadu ki wajah se naazil hui.
- d. Sahihain (Bukhair o Muslim) mein Hazrat Ayesha رَضِيَ اللهُ عَنْهَا se marwi hai ke yahoodiyo'n ke qabeele banu Zureeq se talluq rakhne waale labeed bin a'asim ne Aap ﷺ par jaadu kar diya tha... aur is mein ye baat bhi maujood hai ke jab Aap ﷺ par kiye gaye jaadu ka asar khatam hua to Aap ﷺ ne farmaya tha: *"Innallaha Shafaani"* aur shifa usi waqt hoti hai jab beemari khatam hojaae, so isse saabit hua ke waq'atan jaadu ka asar Aap ﷺ par hua tha.

Mazkoora ayaat o ahadees se jaadu ke fil-waaq maujood hone ki yaqeeni aur qatai daleel hai aur isi par in ulama ka itte'faat hai jinke itte'faat ko ijma kehte hain, rahe motazla waghaira unki mukhalifat naqaabil e etebaar hai".

Imam Qurtubi kehte mazeed kehte hain: *"Jaadu ka ilm mukhtalif zamaano mein mutashir raha hai log iske baare mein guftagu karte rahe hain, so ye koi naee cheez nahi hai aur sahaba o taabaeen ikraam mein se kisi ek se iska inkaar saabit nahi"*.⁷⁵

3. Imam Maazri رَحْمَةُ اللهِ عَلَيْهِ ka kehna hai: *"Jaadu saabit aur fil-faq maujood hai aur jis par jaadu kiya jata hai is par iska asar hota hai aur kuch logo'n ka ye dawa bilkul ghalat hai ke jaadu haqeeqatan maujood nahi hai aur mahez wahem o gumaan hai. Kyou'nke Allah Ta'ala ne Quran e Majeed mein zikar farmaya hai ke jaadu in cheezo'n mein se hai jin ka ilm baaqaada taur par sikhaaya jaata hai aur ye ke jaadu ki wajah se jadugar kaafir hojaata hai aur ye ke jaadu karke miya'n-biwi ke darmiyan judaai daali jaa sakti hai. Chunache ye saari baate'n kisi aisee cheez ke muta'aliq hi ho sakti hain jo fil-waaq maujood ho aur Aap ﷺ par jaadu wali hadees mein zikar kiya gay ahi ke chand cheezo'n ko dafar kya gaya tha aur phir unhe'n nikaal diya gaya, to kya ye sab kuch jaadu ki haqeeqat ki daleel nahi hai? Aur ye baat aqalan baed nahi hai ke baatil se muzaiyyan kiye hue kalaam ko bolte waqt ya chand cheezo'n ko aapas mein milaate waqt*

⁷² Surah Araaf: 116

⁷³ Surah Baqara: 102

⁷⁴ Surah Araaf: 116

⁷⁵ Tafseer e Qurtubi V2 P46

ya kuch taaqato'n ko ek-kattha karte waqt jis ka tareeqa e kaar jadugar ko hi maloom hota hai, Allah Ta'ala kisi khilaaf e aadat kaam ko waaqe karde".

"Aur ye baat to har shakhs ke mushahede mein maujood hai ke kuch cheeze'n insan ki maut ka sabab ban jaati hain, masalan zaher waghaira aur kuch cheeze'n insan ko beemar kar deti hain, masalan garam dawaaiya'n aur kuch cheeze'n insan ko tandrust banaadeti hain masalan wo dawaaiya'n jo beemari ke ulat hoti hain. So is tarha ka mushaheda karne waala aadmi is baat ko bhi aqalan baeed nahi samjahta ke jadugar ko chand aise cheezo'n ka ilm ho jo maut ka sabab banti ho'n ya ise aisa kalaam maloom ho jo tabaah kun saabit ho ya miya'n biwi ke darmiyan judaai daal deta ho".⁷⁶

4. Imam Nawawi رَحِمَهُ اللهُ عَلَيْهِ kehte hain: "Aur saheeh ye hai ke jaadu haqeeqatan maujood hai aur isi mauqaf ko aksar o beshtar ulama ne ikhteyar kiya hai aur kitab o sunnat se bhi yehi baat saabit hoti hai".⁷⁷
5. Imam Ibne Qadaama رَحِمَهُ اللهُ عَلَيْهِ farmate hain: "Aur jaadu fil-waaqe maujood hai aur uski kai aqsaam hain wo jo-ke maar deta hain aur wo jo-ke bimaar kar deta hai aur wo jo-ke qaavind ko biwi ke qareeb jane se rok deta hai aur wo jo-ke miya'n biwi ke darmiyan judaai daal deta hai aur ye baat to logo'n ke yaha'n mashhoor hai ke jaadu ki wajah se shauhar apni biwi se jamaa karne par qaadir nahi hua, phir jab is se jaadu ka asar khatam ho jaata hai to wo jamaa karne ke qaabil hojaata hai aur ye baat to tawaatur ki hadd tak poho'nch chuki hai jis ka inkaar karna naamumkin hota hai aur is silsile mein jadugaro'n ke qisse itni kasrat se maujood hain ke in sab ko jhoota qaraar dena naamumkin hai".⁷⁸

Mazeed kehte hain: "Jaadu jhaad phoo'nke aur girhe'n lagaane ka naam hai, jis se dil o jaan par asar hota hai, beemari ki shakal mein ya maut ki shakal mein, ya miya'n biwi ke darmiyan judaai ki shakal mein. Farmaan e Ilaahi hai:

Wo Log In Dono Farishot'n Se Miyan Biwi Ke Darmian
Judaai Daalne Wala Ilm Seekhne Lage.⁷⁹

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

"Aur farmaya":

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo'n Ke
Shar Se (bhi).⁸⁰

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

"Yaane wo jadugar aurte'n jo apne jaadu par girhe'n lagaati aur inpar phoonk maarti hain unse teri panaah maa'ngta hu'n". So jaadu ki agar kuch haqeeqat na hoti to is se panah talab karne ka hukum na diya jaata".⁸¹

6. Allama Ibne Qaiyyim رَحِمَهُ اللهُ عَلَيْهِ farmate hain: "Farmaan e Ilaahi:

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo'n Ke
Shar Se (bhi).⁸²

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

"Aur hadees e Ayesha رَضِيَ اللهُ عَنْهَا is baat ke dalaal hain ke jaadu asar andaaz hota hai aur waqeeatan maujood hai".⁸³

⁷⁶ Zaad ul Muslim V4 P225

⁷⁷ Fathul Baari V10 P 222

⁷⁸ Al Mughnee V10 P106

⁷⁹ Surah Baqara: 102

⁸⁰ Surah Falaq

⁸¹ Fath ul Majeed P314

⁸² Surah Falaq

⁸³ Badaae al Fawaaed V2 P227

7. Imam Ibne Abi al A'az Hanafi رحمہ اللہ farmate hain: *“Ulama ne haqeeqat e jaadu aur uski aqsaam mein ikhtelaf kiya hai in mein se aksar ye kehte hain ke jaadu kabhi jaadu kiye gae aadmi ki maut ka sababa banta hai aur kabhi uski beemari ka”*.⁸⁴

⁸⁴ Sharah Aqeeda at Tahaawiya P505

Teesra Hissa: Jaadu Ki Aqsaam

- Imam Raazi رازی ke nazdeek jaadu ki aqsaam
- Imam Raaghib راجیب ke nazdeek jaadu ki aqsaam
- Aqsaam e Jaadu ki wazaahat.

Imam Raazi رازی ke nazdeek jaadu ki aqsaam

Imam Abdullah Raazi رازی kehte hain ke jaadu ki 8 qisme'n hain:

1. Un logo'n ka jaadu jo 7 sitaro'n ki puja karte the aur ye aqeeda rakhte the ke yehi sitaare kaaenaat ke umoor ki tadbeer karte hain aur khair o shar ke maalik hai aur yehi wo log the jinki taraf Allah Ta'ala ne Hazrat Ibraheem علیہ السلام ko Nabi banaa kar bheja.
2. Ishaab e Auhaam aur nufos e Qawiyya ka jaadu: Al Raazi رازی ne is baat ki daleel ke wahem ki taaseer hoti hai, ye pesh ki hai ke darakht ka tanaa jab zameen par padaa ho to insan is par chal satka hai, lekin agar isee tane ko kisi naheer par pul banaa kar gaad diya jae to wo is par nahi cal sakta, isee tarha Doctor'n ka is baat par ittefaaq hai ke jis shakhs ke naak se khoon beh raha ho wo surkh rang ki cheezo'n ki taraf na dekha aur jis shakhs ko mirgee ka दौरa pad gaya ho wo chamkeeli aur ghoomne wali cheezo'n ki taraf na dekeh aur ye sab tassavvuraat sirf is liye ikhteyar kiye gaye hain ke insani nafs fitri taur par in wahemo'n ko qubool karlega hai.
3. Jaadu ki teesri qism ye hai ke ghatiya arwaah yaane shaitan qism ke jinno'n se madad haasil karke jaadu ka amal kiya jae aur jinnat ko qabu mein lana chand asaan kamo'n ki madad mumkin hai jin mein kufr o shirk paya jaata ho.
4. Shobada-baazi aur chand kaam barq raftaari se karke logo'n ki aankho'n par jaadu karna, chunache ek maahir shobada-baaz ek amal karke logo'n ko apni taraf mutawajje kar deta hai aur jab log mukammil taur par apni nazre'n is amal par tikaae hue hote hain, achaanak aur intehaai tez raftaari ke saath wo ek aur amal karta hai jiski logo'n ko hargiz tawaqqo nahi hoti so wo hairaan reh jaate hain aur logo'n ki aisee hairaani mein wo apna kaam kar jaata hai.
5. Wo ajeeb o ghareeb cheeze'n jo baaz alaaf ki fitting se saamne aati hain, masalan wo bigul jo ek ghod-sawaar ke hath mein hota hai aur waqfe waqfe se khud ba khud bajta rehta hai aur isee tarha time piece waghaira hain jo waqt e muqarrara par khud ba khud bajne lag jaate hain. Imam Raazi likhte hain ke isko dar haqeeqat mein jaadu mein shumar nahi karna chaahiye, kyou'nke iska ek khaas tareeq e kaar hota hai aur jo bhi ise maloom kar leta hai is ke baad wo aisee cheezo'n ko ejaad kar sakta hai aur hamara khayal bhi yehi hai ke sciency taraqqi ke baad is zamane mein to ye cheeze'n aam hogai hain, lehaza ise jaadu ka hissa qaraar nahi diya jaa sakta.
6. Baaz dawaiyo'n ke khawaas se madad lekhar ajeeb o ghareeb beemariyo'n ke ilaaj daryaaft karna.
7. Dil ki kamzori aur ye us waqt hoti hai jab koi jadugar ye dawa karta hai ke ise "Isme Azam" maloom hai, jin iski ataa-at karte hain aur uski har baat par amal karte hain. Iska ye dawa jab kamzor dil wala insan sunta hai to ise durust tasleem kar leta hai aur khwah ma khwah is se darne lag jaata hai isee haalat mein jadugar jo caahtra hai, ise kar guzarne ki position mein aajata hai.
8. Chughal-khori karke logo'n mein nafarat ke jazbaat bhadkadana aur in mein se kuch ko apne qareeb kar lena aur in se apne matlab ka kaam nikaalna.

Haafiz Ibne Kaseer رازی 8 aqsaam ko zikar karne ke baad likhte hain: *"In aqsaam mein se bohut saari qismo'n ko Imam Raazi رازی ne fan e jaadu mein is liye shamil kar diya hai ke unko samjhne ke liye intehaai bareek been aqal darkar hoti hai aur seher arbi zaban mein har aisee cheez ko kaha jaata hai jo bareek ho ar iska sabab makhfi⁸⁵ ho".⁸⁶*

⁸⁵ T: Concealed

⁸⁶ Tafseer ibne Kaseer V1 P147

Imam Raaghib رحمۃ اللہ علیہ ke Nazdeek Aqsaam e Jaadu:

Imam Raaghib رحمۃ اللہ علیہ kehte hain: “*Saheer’ ka itlaaq kai ma’ano par hota hai*”:

1. Jo lateef aur intehaai bareek ho aur lataafat aur baareeki ki wajah se us mein dhoka-dahi ka a’ansar numaya’n hota hai.
2. Jo be haqeeqat tau-hamaat⁸⁷ se waaqe ho.
3. Jo shaitaano’n ki madad o muaawunat se haasil ho.
4. Jo sitaaro’n ko mukhaatib karne se ho. ⁸⁸

Aqsaam e Jaadu ke Mutalliq Ek Wazaahat:

Imam Raazi aur Imam Raaghib ki taqseemat e jaadu mein ghaur kiya jaae to maloom hota hai ke unho’n ne fan e jaadu mein wo cheeze’n dakhil kar dee’n hain jinka jaadu se koi ta’alluq nahi hai aur uska sabab ye hai ke unho’n ne lafz e seher ke arbi zaban mein ma’ane ko saamne rakha hai aur seher arbi mein har is be parda cheez par bolte hain jo lateef ho aur is ka sabab makhfi ho. Chunache unho’n ne nai nai ejadaato aur hath ki safai se baraamad hone waale umoor ko bhi jaadu mein shamil kar diya hai aur isi tarha choghar khori karke kaam nikalne ko bhi unho’n ne jaadu qaraar diya hai kyou’nke in sab ke asbaab makhfi hote hain aur in sab cheezo’n ka hamari bahes se koi ta’alluq nahi hai. Hamari guftagoo ka daar o madaar sirf haqeeqi jaadu par hai jis mein jadugar jinnat aur shayateen ka sahaara leta hai.

Phir ek aur haqeeqat ka bayan bhi zaroori hai aur wo ye hai ke Imam Raazi رحمۃ اللہ علیہ aur Imam Raaghib رحمۃ اللہ علیہ ne sitaaro’n ke zariye jaadu ka amal karne ka zikar kiya hai, jabke hamara aqeeda ye hai ke sitare Allah Ta’ala ki makhlooqaat mein se ek makhlooq hain aur Allah hi ke ahkaamaat ke paaband hain aur na unki koi roohaniyat hai aur na taaseer hai.

Agar koi shakhs ye kahe ke kai jadugar sitaro’n ke naam lekar unse mukhaatib hote hue nazar aate hain aur uske baad inka jaadu mukammil hota hai. To iska jawab ye hai ke ye cheez jaadu ki taaseer ki wajah se nahi, shaitaano’n ki taaseer ki wajah se hoti hai kyou’nke khud shaitano’n ne jadugaro’n ko ye talimaat de rakhi hain ke wo sitaro’n ko pukaara kare’n. Chunache wo jab aisa karte hain to khud shaitaan jaadu ke silsile mein unse ta⁸⁹aon karte hain, lekin iska pata jadugaro’n ko nahi lagne dete, jaisa ke kaafir patthar se bane hue butho’nko jab pukarte the to shaitan butho’nke andar se inko jawab dete the aur kafiro’n ko yaqeen ho jaata tha ke yehi buth unke ma’abood hain, halaa’nke haqeeqat mein aisa na tha. Ye to sirf shaitano’n ki taraf se in kafiro’n ko gumrah karne ka ek tareeqa tha.

⁸⁷ T: Superstitious

⁸⁸ Al Mufardaat ar Raaghib (Saheer)

⁸⁹ T: Co-ordination, help

Chautha Hissa: Jadugar Jinno'n Ko Kaise Haazir Karta Hai?

Jadugar aur shaitaano'n ke darmiyan tae paane wala muhaeda⁹⁰:

Jadugar aur shaitan ke darmiyan aksar o beshtar ek muhaeda tae pata hai, jiske mutabiq jadugar ko kuch shirkiya ya kufriya kaam chupkar ya a'alal elan karna hote hain aur uske badle shitan ko jadugar ki khidmat karna hoti hai ya uske liye khidmat-gaar muhaiyya karne hote hain, kyou'nke jis shaitan ke saath jadugar muhaeda karta hai wo jinno'n aur shaitano'n ke kisi ek qabeele ka sardar hota hai. Chunache wo apne qabeele ke kisi be wuqoof ko ahkamaat jaari karta hai ke wo is jadugar ka saath de aur uski har baat tasleem kare chaahe wo waqeaat ki khabre'n laane ka kahe ya do (2) aadmiyo'n ke darmiyan judaai daalne ya inmein mohabbat paeda kar dene ka hukum de ya khavind ko iski biwi se alag kar dene ka order jari kare⁹¹. Is tarha jadugar is jin ko apni pasand ke bure kamo'n ke liye istemal karte hai, agar jin iski nafarmani kare to jadugar iske qabeele ke sardar se raabta karta hai aur mukhtalif tahaaef pesh karta hai isko ye zaahir karta hai ke wo is sardar ki taazeem karta hai aur isi ko apna madadgaar tasawwur karta hai chunache wo sardar is jin ko saza deta hai aur ise jadugar ki khidmat karne ya uske liye khidmat gaar muhiyya karne ka hukum saadir karta hai, yehi wajah hai ke jadugar aur uski khidmat ke liye muqarrar kiye gae is jinke darmiyan nafarat hoti hai aur ye jin khud jadugar ko ya iske ghar walo'n ko pareshan kiye rakhta hai, chunache jadugar hamesha sardard aur be kauwabi ka shikaar rehta hai aur raat ke waqt is par ghabraahat taari rehti hai, balke ghatya qism ke jadugar to aulad se bhi mehroom ho jaate hain kyou'nke unke khidmatgaar jin in ki aulaad ko maa ke pet mein hi maar dete hain aur ye baat khud jadugar acchi tarha se jaante hain aur kai jadugar to sirf is liye jaadu ka pesha chod dete hain inko aulaad ki nemat ataa ho.

Aur mujhe yaad hai ke main ne ek khatoon ka ilaaj kiya jis par jaadu kiya gaya tha, main ne is par jab Quran padha to

Jin khatoon ki zaban se bola: *"Main is se nahi nikal sakta"*.

"Kyou?... kyou'nke mujhe dar hai ke jadugar mujhe qatal kardega".

"Tum kisi aisee jagah par chale jaana jaha'n jadugar tumhara pataa na chala sake!"

"Wo mere peeche doosre jinno'n ko bhej kar mujhe pakadwaalega".

"Agar tum Islam qubool karlo aur sacche dil se tauba karlo to main tumhe'n aisee Quraani Ayaat sikhladu'nga jo tumhe'n kaafir jinno'n ke shar se bachaale'ngi".

"Nahee'n, main hargiz Islam qubool nahi karu'nga aur isaai hi rahu'nga".

"Chalo khair, deen mein jabr⁹² nahi. Albatta is aurat se tumhara nikal jaana zaroori hai!"

"Main hargiz nahi niklu'nga".

"Main tumhe'n nikaal dene ki taaqat rakhta hu'n (Allah ki madad ke saath) abhi main Quran padhu'nga aur tum jal jaaoge".

"Phir main ne ise shadeed maara aur aakhir kaar kehne laga: main nikal jaau'nga!".

Aur is tarha wo *Alhamdulillah* us khatoon se nikal kar chala gaya aur ye baat yaqeeni hai ke jadugar jis qadr ziyada kufriya kaam karega jin itna ziyada iske ahkamaat ko maane'nge aur badi tezi ke saath inpar amal kare'nge aur wo jitna kam kufriya kamo'n ke qareeb jaaega, jinnat iski baton par itna kam amal kare'nge.

⁹⁰ T: Contract

⁹¹ Mazeed tafseel ke liye is kitab ka chetta hissa

⁹² T: Compulsion

Jadugar Jinno'n Ko Kaise Haazir Karta Hai

Iske bohot sare tareeqe hain aur har ek mein shirk ya waazeh kufr maujood hota hai, main yaha'n 8 tareeqe zikar karu'nga aur har tareeqe mein jis tarha se kufr o shirk maujood hota hai, iski wazaahat karu'nga, albatta is zimm mein shadeed ikhtesaar karu'nga aur har tareeqe ki poori tafseelaat hargiz zikar nahi karu'nga taa-ke koi shakhs ise aazmaa na sake:

Har tareeqe mein maujood kufr o shirk ki wazaahat karne ki zaroorat is liye pesh aai ke kai log quranaani ilaaj aur jaadu mein farq nahi kar paate, halaa'nke pehla imaani aur doosra shaitaani tareeqa ilaaj hai aur is silsile mein mazeed obhaam⁹³ us waqt paeda ho jaata hai jab kai jadugar apne kufriya ta'aweezaat aahista awaaz mein aur Qurani ayaat oonchee awaaz mein padhte hain chunache mareez samajhta hai ke iska ilaaj Quran ke zariye ho raha hai halaa'nke haqeeqatan aisa nahi hota... al gharz mera mundarja zel tareeqe zikar karne ka maqsad ye hai ke mere musalman bhai gumrahi aur sharr ke raasto'n se bach jaae'n aur mujrim pesha logo'n ka raasta khul kar saamne aajae.

Pehla Tareeqa:

Jadugar naapaki ki haalat mein 1 taareek kamre mein baith jaata hai, phir us mein aag jalaata hai aur par ek dhooni ko rak deta hai, agar uska maqsad nafarat paeda karna ya miya'n biwi mein judaai daalna ho to badboodaar dhuni aag par rakh deta hai aur agar uska maqsad muhabbat padaa karna ya jin miya'n biwi par jaadu kiya gay tha aur wo ek doosre ke qareeb nahi jaa sakte the, in se jaadu ke asar ko khatam karna ho to wo aag par khushboodaar dhuni rakhta hai, phir shirkiya ta'aweezat jo jadugar ke khaas tilism hote hain ko padhna shuroo karta hai aur jinno'n ko unke sardar ki qasam deta hai aur uska waasta de kar unse mukhtalif mutaalbaat karta hai.

Isee dauraan ise kutte ke shakal mein ya asdahe ke ya kisi aur shakal mein ek khayaali tasweer nazar aati hai jisey wo apna maqsad poora karne ke ahkamaat jaari karta hai aur kabhi you'n bhi hota hai ke ise koi cheez nazar nahi aati balke uske kaano'n mein ek makhsos qism ki awaaz padti hai aur kabhi kabhaar you'n bhi hota hai ke ise koi awaaz bhi sunai nahi deti aur ise jis shakhs par jaadu karna hota hai iske baal ya iska koi kapda mangwaata hai jis se us shakhs ke paseene ki boo aarahi hoti hai... aur phir ise jo kuch karna hota hai iske muta'alliq wo jinno'n ko hukum jaari kar deta hai.

Is tareeqe mein darj e zel baate'n numaya'n hain:

1. Jin taareek kamro'n ko pasand karte hain.
2. Jinno'n ko aisee dhuni ki boo se ghiza milti hai jis par bismillah na padhee gae ho.
3. Jin naapaaki ko pasand karte hain aur shaitaan naapaak logo'n ke bilkul qareeb hote hain.

Doosra Tareeqa:

Jadugar koi parinda (faakhta waghaira) ya koi jaanwar (murghee waghaira) jinno'n ki bataai gae khaas shakal o surat ke mutaabiq mangwaata hai jiska rang ghaaleban⁹⁴ siyaah⁹⁵ hota hai kyou'nke siyaah rang ko doosre rango'n par fauqiyat dete hain. Phir wo ise *Bismillah* padhe baghair zibah kar deta hai aur uska khoon mareeq ke jism par milta hai, phir ise khandaraat mein ya kuwe'n mein ya ghair abaad jagho'n mein phenk deta hai jo-ke umooman jinno'n ke ghar hote hain aur ise in mein phe'nkte hue bhi *Bismillah* nahi padhta, phir apne ghar chala jaata hai aur shirkiya ta'aweezat padhne ke baad jo caahata hai iska jinno'n ko hukum jaari kar deta hai.

⁹³ T: Confusion

⁹⁴ T: Often

⁹⁵ T: Black

Mundarja zel tareeqe mein 2 tarha se shirk paaya jaata hai:

1. Tamaam ulama ka ittefaaz hai ke jinno'n ke liye jaanwar ko zibah karna haraam, balk shirk hai kyou'nke ye zibah lighair illah hai, chunache aise jaanwar ka gosht khaana bhi kisi musalman ke liye jaaez nahi hai che-jaaeke ise ghairullah ke liye zibah kiya jaae, jabke jaahil log aise naapaak فعل par zamaane mein aur har jagah par karte rehte hain.

Yahya bin Yahya kehte hain ke mujhe Wahab ne bayan kiya hai ke kisi khaleefa e waqt ke daur mein ek cashma daryaaft hua, isne isey aam logo'n ke liye khol dene ka irada kiya aur is par jinno'n ke liye jaanwar zibah kiya taa-ke jin iska paani gehraai tak na pahochaa-de'n, phir iska gosht logo'n ko khilaa diya, ye baat Imam Ibne Shahaab Zohri tak poho'nchee to wo farmae lage: *"Khabardaar! Zibah shuda jaandar haraam hai aur khaleefa e waqt ne logo'n ko haraam khilaaya hai. Kyou'nke Rasool Allah ﷺ ne aise jaanwar ka gosht khaane se mana farmaya hai jisey jinno'n ke liye zibah kiya gaya ho"*.⁹⁶

Aur Saheeh Muslim mein Hazrat Ali bin Abi Taalib ؓ se marwee ek hadees mein aaya hai ke Rasool Allah ﷺ ne farmaya: *"Allah Ta'ala ki laanat ho us shakhs par jis ne ghairullah ke liye koi jaanwar zibah kiya"*.

2. Shirkiya Ta'aweezaat jinhe'n jadugar jinno'n ko haazir karne ke liye padhta hai, in mein waazeh taur par shirk maujood hota hai aur uski wazaahat Shaikhul Islam Ibne Taimiyya ؒ ne apni kai kitaabo'n mein ki hai.

Teesra Tareeqa:

Ye tareeqa jadugaro'n mein intehaai ghtiya tareeqe ke taur par mashhoor hai aur is tareeqe ko apnaane waale jadugar ki khidmat ke liye aur uske ahkamaat par amal karne ke liye shaitaano'n ka bohot badaa giroh iske paas maujood rehta hai, kyou'nke aisa jadugar kufr o ilhaad ke etebaar se bohot badaa jadugar tasawwur kiyaa jaata hai. Is par Allah Ta'ala ki laanat ho.

Ye Tareeqa Mukhtasar Taur Par Kuch You'n Hai: Jadugar... uspar Allah ki dhero'n laanate'n ho'n. Quran e Majeed ko joota banaa kar apne qadmo'n mein pahen lete hai, phir bait-ul-khula mein jaakar kufriya tilismo'n ko padhta hai, phir baahar aakar apne kamre mein baith jaata hai aur jinno'n ko ahkamaat jaari karta hai, chunache jin bohot jaldi iski farmabardaaari karte hain aur uske ahkamaat naafiz karte hain, kyou'nke wo mundarja baala tareeqe par amal karke kaafir aur shaitaano'n ka bhaai ban chuka hota hai, so is par Allah Ta'ala ki laanat ho.

Yaad rahe ke aisa jadugar mundarja baala kufriya kaam ke alaawa doosre bade bade gunaho'n ka irtekaab bhi karta hai, masalan mohrim aurto'n se zinaa karna, lawaatat karna aur deen islam ko gaaliya'n bakna waghaira aur ye sab is liye karta hai ke taa-ke shaitaan is par raazi ho jaae'n.

Chautha Tareeqa:

Maloon jadugar Quran e Majeed ki koi soot haiz ke khoon se ya kisi aur naapaak jheez se likhta hai phir shikiya tilism padhta hai aur is tarha jinno'n ko apni farmabardaar ke liye haazir kar leta hai aur jo caahta hai iska unhe'n hukum de deta hai.

Is tareeqe main bhi kufr sareeh maujood hai kyou'nke Quran e Majeed ki ek aayat ke saath istehzaa karna bhi kufr hai, che-jaaeke ise naapaak cheez ke saath likha jaae.

⁹⁶ Akaam al Marjaan P78

Paachwaa'n Tareeqa:

Maloon jadugar Quran e Majeed ki koi soorat ulatne huroof mein lekhta hai, phir shirkiya ta'aweez padh kar jinno'n ko haazir kar leta hai.

Ye tareeqa bhi haraam hai, kyou'nke Quran e Majeed ko ulte huroof mein likhna kufr aur shirkiya ta'aweezat ko padhna shirk hai.

Chetta Tareeqa:

Jadugar ek khaas sitaare ke tuloo hone ka intezaar karta hai aur jab tuloo hojaata hai to jadugar is se mukhaatib hota hai. Phir jaadu waale wird padhta hai jin mein kufr aur shirk maujood hota hai, phir chand aisee harkate'n karta hai ke uske khayal ke mutaabiq in harkato'n se is sitaare ki barakaat is par naazil hoti hain, halaa'nke haqeeqat mein wo apni in harkaat se is sitaare ki pooja kar rahaa hota hai aur jab wo ghairullah ki pooja shuru karta hai to shaitan is mal-oon ke ahkamaat par labbaik kehte hain, jabke jadugar ye samajhta hai ke is sitaare ne iski madad ki hai, halaa'nke sitaare ko to iski kisee harkat ka ilm hi nahi hota hai.

Aur jadugar ye daawa karte hain ke mundarja zel tareeqe se kiya gaya jaadu us waqt tak khatam nahi hosakta jab tak ye sitaara dobara tuloo na ho aur aise sitaare bi hain jo saal mein sirf ek martaba tuloo hote hain, chunache wo saal bhar is sitaare ke tuloo hone ka intezaar karte hain, phir aise wird padhte hain jin mein is sitaare ko madad ke liye pukara jata hai taa-ke jaadu ka asar khatam ho jaae. Behrehaal ye to jadugaro'n ka khayal hai jabke Qurani ilaaj karne waale log is sitaare ka intezaar kiye baghair kisi bhee waqt is jaadu ko tod sakte hain.

Is tareeqe mein bhi shirk waazeh taur par maujood hai kyou'nke is mein ghairullah ki ta'azeem aur ghairullah ki madad ke liye pukaarna jaise qabeeh فعل maujood hain.

Saatwaa'n Tareeqa:

Jadugar 1 naabaligh bacche ko jo be wuzu hota hai apne saamne bithaa leta hai, phir uski baae'n hatheli par ek murabba'a⁹⁷ banaata hai aur uske ird gird chaaro'n taraf jaadu waale tilism likhta hai. Phir uske bilkul darmiyan mein teel aur nelgo'n pattey tel (T: Oil) aur roshnaai rakh deta hai. Phir ek lambe kaaghaz par mufrad huroof ke saath jaadu waale chand tilism likhta hai aur ise bacche ke cehre par rakh kar is ke sar par topi pehnaa deta hai taa-ke wo warqa⁹⁸ na girne paae aur phir bacche ko 1 bhaari chaadar ke saath dhaa'np deta hai.

Iske baad wo apne kufriya wird padhna shuroo kar deta hai, jabke bacche ko apni hatheli par dekhna hota hai. Halaa'nke andhere ki wajah se ise kuch nazar nahi aaraha hota hai. Achaanak baccha mehsoos karta hai ke roshni pahil gai hai aur uski hatheli mein kuch shakle'n harkat karti hui nazar aati hain. Chunaa-che jadugar bacche se poochta hai: *"Tum kya dekh rahe ho?"*

Baccha jawaab deta hai: *"Main apne saamne 1 aadmi ki shakal dekh raha hu'n"*.

Jadugar bacche se kehta hai ke jis aadmi ki shakal tum dekh rahe ho ise kaho ke jadugar tum ye-ye mutaalba kar rahaa hai. So is tarha wo shakle'n jadugar ke ahkamaat ke mutaabiq harkat mein aajati hain.

Ye tareeqa umooman gumshuda cheezo'n ki talaash ke liye istemaal kiya jaata hai aur is mein jo kufr o shirk paaya jaata hai wo bilkul waazeh hai.

⁹⁷ T: Square

⁹⁸ T: Page

Aathwa'an Tareeqa:

Jadugar mareez ke kapdo'n mein se koi ek kapda masalan rumaal, pagdee, qamees waghaira jis se mareeq ke paseene ki boo aarahi ho, mangwaata hai, phir is kapde ke ek kone ko girah lagaata hai aur uske saath hi 4 ungliyo'n ke baraabar kapda mazbooti se pakad leta hai, phir oonchee awaaz ke saath Surah Kausar ya koi aur choti Surah padhta hai, iske baad aahista awaaz mein apne shirkiya wird padhta hai aur phir jinno'n se mukhaatib hote hue kehta hai: *"Agar is mareez ke marz ka sabab jin hain to kapde ko chota kardo aur agar ise nazar lag gae hai to ise lamba kardo aur agar ise koi doosri beemari hai to is kapde ko itna rehne do jitna us waqt hai"*.

Phir wo is 4 ungliyo'n ke baraabar kapde ko dobara naamta hai agar wo 4 ungliyo'n se badaa ho chuka ho to mareez se kehta hai ke tumhe'n nazar lag gee hai aur agar wo kapda 4 ungliyo'n se chota ho chuka ho to mareez se kehta hai ke tum aseyb-zadaa ho aur agar wo kapda 4 ungliyo'n ke baraabar hi ho to ise kehta hai ke tumhe'n koi beemari hai lehaaza tum doctor ke paas jaao.

Is tareeqe mein 3 baate'n qaabil e mulaaheza hain:

1. Mareez ko dhoka diya jaata hai, chunache wo samajhta hai ke iska ilaaj Quran ke zariya ho raha hai. Jabke haqeeqat mein aisa nahi hota, balke uske ilaaj ka asal raaz in shirkiya wardo'n mein hota hai, jinhe'n jadugar aahista awaaz mein padhta hai.
2. Is tareeqe mein jinno'n ko madad ke liye pukaara jaata hai, jo-ke shirk hai.
3. Jin aksar o beshtar jhoot bolte hain aur khud jadugar ko maloom nahi hota ke ye jin saccha hai ya jhoota. So iski baat par kis tarha etemaad kiya jaa sakta hai? Aur ham ne khud kai jadugaro'n ka tajruba kiya hai. In mein sacche kam aur jhoote ziyaada the aur kai mareez hamaare paas aakar bataate hain ke jadugar ke kehne ke mutaabiq unhe'n nazar lag gae hai. Phir ham jab in par Quran e Majeed padhte to maloom hota hai ke inpar jinno'n ka asar hai, nazar nahi lagi. So is tarha se inka jhoot saabit hojaata hai.

Mundarja baala 8 tareeqe bhi hosakte hain jo-le mujhe maloom nahi hain.

Jadugar ko Pehchaanne Ki Nishaaniya'n:

Mundarja baala zel alamaat mein se koi ek alaamat agar kisi ilaaj karne waale shakhs ke andar paai jaati ho to yaqeen kar lena chaahiye ke ye jadugar hai.

1. Jadugar mareez se uska aur uski maa ka naam poochta hai.
2. Jadugar mareez ke kapdo'n mein se koi kapda masalan qamees, topi, rumaal waghaira mangwaata hai.
3. Jadugar kabhi koi jaanwar bhi talab karleta hai jisey wo **Bismillah** padhe baghair zibah karta hai, phir uska khoon mareez ke jism par malta hai aur phir use ghair abaad jagah par phenk deta hai.
4. Jaadu waale tilism ko likhna.
5. Jaadu waale tilism ko padhna jo-ke kisi aam aadmi ko samajh boojh se baalaatar hota hai.
6. Mareez ko aisa hiyaab dena jis mein murba-aat (dabbe) bane hue ho'n aur unke andar chand huroof ya nambar likhe hue ho'n.
7. Mareez ko ye hukum dena ke wo logo'n se alag thalag hokar ek mueena muddat ke liye kisi aise kamre mein chala jaae jaha'n sooraj ki raushnee na poho'nchti ho.
8. Mareez se kabhi is baat ka mutaalba karna ke wo ek mueena muddat ke liye jo-ke umooman 40 din hoti hai, paani ko haath na lagaae. Aur ye alaamat is baat ki daleel hoti hai ke ye jadugar jis jinn se khidmat leta hai, wo Isai⁹⁹ hai.
9. Mareez ko kuch aise cheeze'n dena jinhe'n zameen mein dafan karna hota hai.
10. Mareez ko kuch aise kaaghaz dena jinhe'n jalaa kar unke dhue'n se dhooni leni hoti hai.
11. Aise kalaam ke saath badd-badaana jisey samjha na jaa sakey.
12. Jadugar kabhi mareez ko iska naam, iske shaher ka naam aur jis wajah se wo uske paas aata hai, uske muta'alliq aate hi use bataa deta hai.
13. Jadugar mareez ko ek kaaghaz mein ya pakee hui mitti ki plate mein chand huroof likh kar deta hai, jinhe'n paani mein mila kar mareez ko peena hota hai.

Aapko agar in alamaat mein se koi 1 alaamat kisi shakhs mein maujood nazar aae aur yaqeen ho jaae ke ye jadugar hai to iske paas mat jaae'n warna apr par Rasool Allah ﷺ ka ye farman saadiq aajaaega: *"Jo aadmi kisi nujoomi ke paas aaya, phir uski baato'n ki tasdeeq ki to isne Muhammad ﷺ par naazil kiye gae deen se kufr kiya"*.¹⁰⁰

⁹⁹ T: Christian

¹⁰⁰ Ye Hadees apne shawaahid ke etebaar se hasan darje ki hai, ise Bazzaar, Ahmad aur Haakim ne riwayat kiya hai dekhiye Saheeh al Jaame 5939

Paachwaa'n Hissa: Shariyat e Islamia Mein Jaadu Ka Hukum

- Jaadu Seekhne Ka Sharai Hukum
- Jadugar Ke Muta'alliq Sharai Faisla
- Ahle Kitaab Ke Jadugar Ke Muta'alliq Sharai Hukum
- Kya Jadugar Ko Jaadu Se Toda Jaa Sakta Hai?
- Jaadu, Karaamat aur Muajjeze Mein Farq

Shariyat Mein Jadugar Ke Muta'alliq Faisla

1. Imam Maalik رحمته الله farmate hain: “Jadugar jo jaadu ka amal karta ho aur kisi ne is par jaadu ka amal na kiya hoo, iski misaal us shakhs ki hai jiske baare mein Allah Ta'ala ne Quran e Majeed mein farmaya”:

So Meri Raae Ye Hai Ke Wo Jab Jaadu Ka Amal Kare To
Ise Qatal Kar diya Jaae.¹⁰¹

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

2. Imam Ibne Qadaama رحمته الله farmate hain: “Jadugar ki hadd¹⁰² qatal hai aur ye Hazrat Umar, Uthman, Ibne Umar, Hafsa, Jundbuddin Abdullah, Jundub bin Ka'ab, Qais Bin Sa'ad, Umbar bin Abdullah رحمته الله se marvi hai aur yehi mazhab Imam Abu Hanifa رحمته الله aur Imam Maalik رحمته الله ka hai”.
3. Imam Qurtubi رحمته الله farmate hain: “Muslim jadugar aur zimmi¹⁰³ jadugar ke muta'alliq fuqaha ke darmiyan ikhtelaf paaya jaata hai, chunache Imam Maalik رحمته الله ka mazhab hai ke muslim jadugar jab az khud aise kalaam se jaadu kare jis mein kufr paaya jaata ho use tauba ke mauqa diye baghair qatal kar diya jaae aur uski tauba qubool na ki jaae. Kyou'nke jaadu ka amal aisa hai jisey wo khufiya taur par sar-anjam deta hai, jaisa ke zindeeq aur zaani apna kaam khufiya taur par karte hain. Aur isileye bhi ke Allah ne jaadu ko kufr kaha hai:

Wo Dono Kisi Bhi Shakhs Ko Us Waqt Tak Nahi Sikhaate
The, Jab Tak Ye Na Keh De'n Ke Ham To Ek Aazmaash
Hain, To Kufr Na Kar.¹⁰⁴

وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“aur yehi mazhab Imam Ahmad bin Hambal, Abu Thur, Ishaq aur Imam Shafai رحمته الله¹⁰⁵ aur Imam Abu Hanifa رحمته الله ka hai”.¹⁰⁶

4. Imam Ibne Munzir رحمته الله farmate hain: “Koi shakhs jab is baat ka eteraaf karle ke is ne aise kalaam ke saath jaadu kiya hai jis mein kufr paaya jaata hai aur wo is se tauba nahi karta to ise qatal kar dena waajib hoga aur isi tarha agar daleel se ye baat saabit ho jaae ke is ne waqatan kufriya kalaam ke saath jaadu ka amal kiya hai to ise qatal kar dena zaroori hoga”.
- “Aur agar isne aise kalaam ke saath jaadu kiya ho jis mein kufr nahi paaya jaata to ise qatal karna jaaez nahi hoga. Haa'n jadugar ne jaadu ka amal karke jaan boojh kar doosre shakhs ko aisa nuqsan poh'nchaaya jis se qisaas waajib ho jaata hai. To isse qisaas liyaa jaaega aur agar is nuqsan se qisaas laazim nahi aata to is se diyyat wasool ki jaaegi”.¹⁰⁷

5. Imam ibne Kaseer رحمته الله farmate hain: “Allah Ta'ala ke is farmaan:

¹⁰¹ Surah Baqara: 102, Muwatta Imam Maalik: Kitab ul A'aqool
Baab Maa-Jaah Fee Gheelata Was Sihhr: 628

¹⁰² T: Punishment

¹⁰³ T: non muslim

¹⁰⁴ Surah Baqara: 102

¹⁰⁵ Imam Qurtubi ne Imam Shafai ka yehi maslak bayan kiya hai jabke inka mashhoor maslak ye hai ke jadugar ko mahez jaadu ki wajah se qatal na kiya jaae, haa'n agar wo jaadu karke kisi ko qatal karta hai to ise qisaasan qatal kar diya jaae.

¹⁰⁶ Tafseer al Qurtubi V5 P48

¹⁰⁷ Tafseer al Qurtubi V5 P48

Aur Agar Ye Log Saaheb e Imaan, Muttahiq Ban Jaate
To Allah Ta'ala Ki Taraf Se Behtareen Sawaam Unhe'n
Milta, Agar Ye Jaante Hote.¹⁰⁸

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقُوا الْمُنُوبَةَ مِنَ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ

“Se in ulamaa ne daleel li hai jo jadugar ko kaafir kehte hain aur wo hain Imam Ahmad bin Hambal, Salaf o Saleheen ke ek giroh, jabke Imam Shafai aur Imam Ahmad (doosri riwayat ke mutaabiq) kehte hain ke jadugar kaafir to nahi hota, albatta wajibul qatal hota hai. Bajaanlah bin Obaida se riwaayat hai ke Hazrat Umar bin Khattab ne apne a'amileen ko khat likha tha ke har jadugar mard o aurat ko qatal kardo, chunache ham ne 3 jadugaro'n ko qatal kiya. Ye Athar¹⁰⁹ Saheeh Bukhari mein marwi hai.¹¹⁰ aur isi tarha Ummul Momineen Hazrat Hafsa رضي الله عنها ke muta'alliq bhi ye marwi hai ke ek laundi ne in par jaadu kar diya to unho'n ne ise qatal kar देने ka hukum diya aur Imam Ahmad رحمته الله kehte hain ke jadugar ko qatal kar dena 3 Sahaba Ikraam رضي الله عنهم se saheeh saabit hai”.¹¹¹

6. Haafiz ibne Hajar رحمته الله kehte hain: “Imam Maalik رحمته الله ka maslak ye hai ke jadugar ka hukum zindeeq ke hukum jaisa hai, lehaza agar iska jaadu karna saabit ho jae to is ki tauba qubool nahi ki jaaegi aur ise qatal kar diya jaaega aur yehi mazhab Imam Ahmad رحمته الله ka bhi hai. Jabke Imam Shafai رحمته الله kehte hain: Sirf suboot se ise qatal nahi kiyaa jaaega, haa'n agar wo eteraaf karle ke usne jaadu karke kisi ko qatal kiya hai, ise bhi qatal kar diya jaaega”.¹¹²

¹⁰⁸ Surah Baqara: 103

¹⁰⁹ T: Hadees

¹¹⁰ Bukhari V6 P257

¹¹¹ Tafseer ibne Kaseer V1 P144

¹¹² Fathul Baari V10 P236

Khulaasa e Kalaam

Mundarja Baala aqwaal e ulama o aimma se maloom hua ke aksar ulama jadugar ko qatal kar dene ka hukum dete hain jabke Imam Shafai رحمته الله sirf is shakal mein iske qatal ke qaael hain jab wo jadugar ke kisi azeez ko qatal karde, to isko bhi qisaasan qatal kar diya jaaega.

Ahle Kitaab Ke Jadugar Ka Hukum

Imam Abu Hanifa رحمته الله kehte hain ke saahir ahle-kitab¹¹³ bhi waajibul qatal hai, kyou'nke ek to is silsile mein waarid ahaadess tamaam jadugaro'n ko shaamil hain jin mein ahle-kitaab ke jadugar bhi ajaate hain doosra is liye ke jaadu 1 aisa jurm hai jis se qatal muslim laazim aata hai aur jis tarah qatal muslim ke badle mein zimmi ko qatal kar diya jaata hai. Isi tarha jaadu ke badle mein bhi ise qatal kar diya jaaega. ¹¹⁴

Imam Maalik رحمته الله kehte hain ke saahir Ahle-Kitaab waajibul qatal nahi hai, illa ye ke wo jaadu ke amal se kisi ko qatal karde to ise bhi qatal kar diyaa jaaega. ¹¹⁵

Imam Shafai رحمته الله ka maslak bhi wahee hai jo Imam Maalik رحمته الله ka hai. ¹¹⁶

Imam Ibne Qadaama رحمته الله ne bhi Imam Maalik رحمته الله aur Imam Shafai رحمته الله ke mazhab ki taa'eed ki hai, nez kehte hain ke Rasool Allah ﷺ ne labeed bin a'asim ko qatal nahi kiya tha, halaa'nke is ne Aap ﷺ par jaadu kiya tha. So Saahir¹¹⁷ Ahle-Kitaab waajibul qatal nahi, lekin agar jaadu ke amal se koi aadmi qatal ho jaata hai to ise qisaas ke taur par qatal kar diya jaaega aur is baat ki doosri daleel ye hai ke Ahle-Kitab ko shirk ki wajah se qatal nahi kiya jaata halaa'nke shirk jaadu se badaa jurm hai to jaadu ke jurm par bhi Saahir Ahle-Kitab waajibul Qatal nahi hoga. ¹¹⁸

Kya Jaadu Ka Ilaaj Jaadu Se Kiya Jaa-Sakta Hai?

1. Imam Ibne Qadaama رحمته الله kehte hain: *“Jaadu ka tod agar Quran se kiya jaae ya zikar-azkaar se ya aise kalaam se kya jaae jis mein shara'an koi qabaahat na ho to aisa karne mein koi harj nahi hai aur agar jaadu ka ilaaj jaadu se kiya jaae to is baare mein Ahmad bin Hambal رحمته الله ne tauquf kiya hai”*. ¹¹⁹
2. Haafiz ibne Hajar رحمته الله kehte hain: *“Rasool Allah ﷺ ka ye farmaan:*

Jaadu ka tod shaitaani amal hai. ¹²⁰

التَّشْرُوعُ مِنَ عَمَلِ الشَّيْطَانِ.

Is baat ki taraf ishaara karta hai ke jaadu ka ilaaj agar khair ki niyyat se hota to durust hoga warna durust nahi hoga.

“Ham Samajhte hain ke Jaadu ke ilaaj ki 2 qisme'n hain”:

1. *“Jaaez ilaaj jo-ke Quran e Majeed aur masnoon azkaar aur duao'n se hota hai”.*
2. *“Najaaez ilaaj jo-ke shaitaano'n ka taqarrub haasil karke aur unhe'n madad ke liye pukar karke jaadu ho ke zariye hot hai aur yehi ilaaj Rasool Allah ﷺ ki mazkoora hadees se muraad hai aur aisa ilaaj kis tarh se durust ho sakta hai jabke Rasool Allah ﷺ ne jadugaro'n ke paas jaane se roka hai aur unki baato'n ki tasdeeq karne ko kufr qaraar diya hai!!”.*

Imam Ibne Qaiyyim رحمته الله ne bhi jaadu ke ilaaj ki yehi 2 qisme'n zikar ki hain aur in mein se pehli ko jaaez aur doosri ko najaaez qaraar diya hai.

¹¹³ T: People of the Book Jews & Christian

¹¹⁴ Al Mughnee V10 P115

¹¹⁵ Fath ul Baari V10 P236

¹¹⁶ Fath ul Baari V10 P236

¹¹⁷ T: Magician

¹¹⁸ Al Mughnee V10 P115

¹¹⁹ Al Mughnee V10 P114

¹²⁰ Ahmad – Abu Dawood – Haafiz Ibne Hajar ne iski sanad to Saheeh qaraar diya hai Al Fateh V10 P233

Kya Jaadu Ka Ilm Seekhna Durust Hai?

1. Haafiz ibne Hajar رَحْمَةُ اللهِ عَلَيْه kehte hain: “Allah Ta’ala ke is farmaan”:

Ham To Ek Aamaaesh Hain, To Kufr Na Kar.¹²¹

إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“mein is baat ki daleel hai ke jaadu ka ilm seekhna kufr hai”.¹²²

2. Ibne Qadaama رَحْمَةُ اللهِ عَلَيْه ka kehna hai ke: “Jaadu seekhna aur sikhaana haraam hai aur is mein ahle ilm ke darmiyan koi ikhtelaf nahi hai. So ise seekhne aur is par amal karne se aadmi kaafir ho jaata hai kya wo uski tehreem ka aqeeda rakhe ya ibaahat ka”.¹²³
3. Abu Abdullah Raazi رَحْمَةُ اللهِ عَلَيْه kehte hain: “Jaadu ka ilm bura hai na mamnoo hai aur is par muhaqqiq ulama ka ittefaaq hai. Kyou’nke ek to ilm mazaat e khud mua’azziz hai. Allah Ta’ala la farman hai:

Keh Deejiye: Kya Aalim Aur Jaahil Baraabar Hote Hain?.¹²⁴

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Aur doosra is liye ke agar jaadu ka ilm haasil karna durust na hoga to is mein aur mua’ajjeze mein farq karna naa mumkin hota, so in dono mein farq karne ke liye jaadu ka ilm seekhna wajib hai aur jo cheez wajib hoti wo haraam aur buri kaisey ho sakti hai?”.¹²⁵

4. Hafiz Ibne Kaseer رَحْمَةُ اللهِ عَلَيْه Imam Raazi ke maslak e mazkoor ki tardeed mein likhte hain: “Raazi ka kalaam darj e zel kai ibaraat se qaabil e muakheza hai”:
 1. “Unka ye kehna ke jaadu ka ilm haasil karna buraa nahi, to unse unki murad agar ye hai ke jaadu ka ilm haasil karna aqalan bura nahi to unke mukhalif motazala is baat se inkaar karte hain aur agar unki murad ye hai ke jaadu seekhna shara’an bura nahi, to is ayat:

Aur Us Cheez Ke Peech Lag Gae, Jisey Shayateen (Hazrat) Sulaiman Ki Hukumat Mein Padhte The.¹²⁶

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ...

“mein jaadu seekhne ko bura qaraar diya gaya hai, nez Saheeh Muslim mein Rasool Allah ﷺ kar farman you’n marvi hai: “Jo bhi kisi jadugar ya nujoomi ke paas aaya is ne Shariyat e Muhammadiya se kufr kiya”. Aur sunan e Arba’a mein Aap ﷺ ka doosra farmaan you’n aata hai: “Jis ne girah baandhi aur phir is mein jhaad phoonk ki to goya isne jaadu kiya”.

2. “Unka ye kehna ke jaadu seekhna mamnoo bhi nahi aur is par muhaqqiq ulama ka ittefaaq hai to mazkoora ayat aur hadees ki maujoodgi mein ye mamno’o kaise nahi hoga? Aur muhaqqiq ulama ka ittefaaq to tab ho jab is silsile mein unki ibaraat maujood ho’n, kaha’n hain wo ibaraat?”.
 3. Ayat

Keh Deejiye: Kya Aalim Aur Jaahil Baraabar Hote Hain?.¹²⁷

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“mein jaadu ke ilm ko dakhil karna bhi durust nahi hai, kyou’nke is mein sirf ilm e sharai rakhne waale ualam ki taareef ki gai hai”.

¹²¹ Surah Baqara: 102

¹²² Fath ul Baari V10 P225

¹²³ Al Mughnee V10 P106

¹²⁴ Surah Az Zumar: 9

¹²⁵ Tafseer Ibne Kaseer V1 P145

¹²⁶ Surah Baqara: 102

¹²⁷ Surah Az Zumar: 9

4. Ye kehna ke “Jaadu aur Moa’ajjaza ke darmiyan farq karne ke liye ilm jaadu haasil karna wajib hai, kaise durust ho sakta hai. Jabke Sahaba Ikram رضي الله عنه Ta’abaeen رضي الله عنه aur Aemma Ikram رضي الله عنه jaadu ka ilm na rakhne ke bawajood moa’ajjazaat ko jaante the aur in mein aur jaadu mein farq kar lete the”.¹²⁸
5. Abu Hayaan al Bahar al Muheet mein kehte hain: “Jaadu ka ilm agar aisa ho ke is mein sitare aur shayateen jaise ghairullah ki ta’azeem ho aur unki taraf aise kaam mansoob kiye jaae’n jinhe’n sirf Allah Ta’ala hi kar sakta hai to aisa ilm haasil karna bilaa ijmaa kufr hai aur isi tarha agar is ilm ke zariya qatal karna aur khavind biwi aur dosto’n ke darmiyan judaai daalna maqsood ho tab bhi ise haasil karna qata’an durust nahi hoga aur agar jaadu ka ilm wahem, fareb aur shobada-baazi ki qisam se ho to bhi ise nahi seekhna chaahiye kyou’nke ye baatil ka ek hissa hai aur uske zariye khel tamaasha aur logo’n ka dil behlana maqsood ho tab bhi ise seekhna makrooh hai”.¹²⁹

Jaadu, Karaamat aur Moa’ajjaza mein Farq

Imam al Maazri رحمته الله iski wazaahat karte hue likhte hain: “Jaadu karne ke liye jadugar ko chand aqwaal o af-aal sar anjaam dena padte hain, jabke karaamat mein iski zaroorat nahi hoti, balke wo ittefaaqan waaqe ho jaati hai aur rahaa moa’ajjaza to is mein baaqaada challenge hota hai jo-ke karaamat mein nahi hota”.¹³⁰

Hafiz ibn Hajar رحمته الله kehte hain: “Imam al Harmain ne is baat par ittefaaq naqal kiya hai ke jaadu faasiq o faajir aadmi karta hai aur karaamat faasiq se zaahir nahi hoti, so jis aadmi se koi khilaaf e aadat kaam waaqe ho iski haalat ko dekhna chaahiye, agar wo deen ka paaband aur kabeera gunaho’n se parhez karne waala ho to iske hatho’n khilaaf e waaqe hone wala kaam karaamat samajhna chaahiye aur agar wo aisa nahi hai to ise jaadu tasawwur karna chaahiye. Kyou’nke wo yaqeenan shaitano’n ki madad se wuqoo pazeer hua hai”.¹³¹

Tambeeh:

Baaz auqaat you’n bhi hota hai ke ek aadmi jadugar nahi hota aur na ise jaadu ke muta’alliq kuch maloom hota hai aur wo baaz kabeera gunaho’n ka irtekaab bhi karta hai lekin iske bawajodd iske hatho’n bhi kai khilaaf e aadat kaam ho jaate hain aur aisa shakhs ya to ahle bidat mein se hota hai ya qabro’n ke pujariyo’n mein se. So uske baare mein bhi yehi kaha jaaega ke shaitano’n ne iski madad ki hai taa-ke log iski bidaat ki pariwee na kare’n aur sunnat e nabawiya ko na chode’n. Aur ye baat khaas taur par soofiya mein paai jaati hai.

¹²⁸ Tafseer Ibne Kaseer V1 P145

¹²⁹ Rawa’a ul Bayaan V1 P85

¹³⁰ Fath ul Baari V10 P223

¹³¹ Fath ul Baari V10 P223

Chetta Hissa: Jaadu Ka Tod

Is hisse mein ham jaadu ki aqsaam ke baare mein guftagu kare'nge aur ye waazeh kare'nge ke jaadu kis tarha asar andaaz hota hai aur Quran o Sunnat se iska ilaaj kya hai? Lekin isse pehle ek tambeeh karna zaroori hai aur wo ye hai ke aapko is kitaab mein jaadu ke ilaaj se mutalliq kuch aisee cheeze'n nazar aae'ngi jo Rasool Allah ﷺ se nass-ann¹³² to saabit nahi hain, lekin in umoomi qawaaed ke taken aajaati hain, jo Quran or Sunnat se saabit hain. Masalan, aap pae'nge ke Quran e Majeed ki ek aayat ya mukhtalife surato'n ki kai ayaat ko ilaaj mein zikar kiya gaya hai, to ye cheez Allah Ta'ala ke is farman ke tahat aajaati hai:

Aur Hamne Quran e Majeed Ko Utaara Jo-ke Momino'n
Ke Liye Shifa Aur Rahmat Hai.¹³³

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Chand ulama ka kehna hai ke is shifaa se muraad ma'anvi shifa yaane shak, shirk aur faskh o fujoor se shifa hai aur aksar ulama kehte hain ke is shifaa se umraad ma''anvi aur hasee dono hai aur is silsile mein sab se ahem daleel Harat Ayesha ؓ ki hadees hai jis mein aata hai ke ek martaba Rasool Allah ﷺ unke paas aae to ek aurat par dam kar rahi thee'n, to Aap ﷺ ne farmaya:

Iska ilaaj Quran e Majeed se karo.¹³⁴

عَالِجِيهَا بِكِتَابِ اللَّهِ.

Aur agar aap is hadees mein ghaur kare'n to aapko maloom hoga ke Aap ﷺ ne pori kibullah (Quran e Majeed) ko ilaaj qaraar diya hai aur uski kisi ayat ya surah ki takhsees nahi farmaai. So poora Quran Shifa hai aur ham ne khud kai baar tajruba kiya hai ke Quran e Majeed na sirf jaadu, hasad aur aaseyb zadah ka ilaaj hai, blake is mein jismaani beemariyo'n ka ilaaj bhi hai.

Agar koi shakhs eteraaz kare aur kahe ke aayat ke liye khaas daleel ka hona zaroori hai, jis se ye saabit ho ke Aap ﷺ ne falaa'n marz ka ilaaj falaa'n aayat ke saath kiya tha to us shakhs se ham guzarish kare'nge ke Aap ﷺ ne is silsile mein ek aam qaaeda waza'a kar diya hai jo Saheeh Muslim ki ek hadees mein mazkoor hai. Is mein aata hai ke chand logo'n ne Aap ﷺ se guzarish ki ke ham jaahiliyat ke daur mein dam waghaira kiya karte the, to Aap ﷺ ne farmaya:

Apne dam waghaira mujh par pesh karo aur har aisa
dam durust hai jis mein shirk na paaya jaata ho.¹³⁵

أَعْرِضُوا عَلَيَّ زُفَاكُم، لَا بَأْسَ بِالرَّقِيَةِ مَا لَمْ تَكُنْ شِرْكًَا.

So is hadees se maloom hua ke Quran, Sunnat, Duao'n aur Azkaar se aur hatta ke jaahiliyat waale dam waghaira se ilaaj ho sakta hai. Basharyeke is mein shirk na paaya jaata ho. Ab ham asal mauzoo ki taraf aate hain aur jaadu ki har qism ka zikar karke iska tod aur sharai ilaaj bataate hain.

¹³² T: Direct evidence

¹³³ Surah Isra 82

¹³⁴ Silsila Ahadees us Saheeha by Albani 1931

¹³⁵ Muslim, Kitaabus Salaam V14 P187

Seher e Tafreeq - Judaai Daalne Waale Jaadu

Yaane aisa jaadu jo khavind biwi ke darmiyan judaai daal de ya 2 dosto'n ya 2 shareko'n mein bughz aur nafrat paeda karde. Farmaan e Ilaahi hai:

Pas Wo In Dono Se Khavind Biwi Ke Darmiyan Judaai Daalne Waala Ilm Seekhte Hain.¹³⁶

فَيَتَعَلَّمُونَ مِنْهَا مَا يَصْرِفُهُ بَيْنَ الْمَرْءِ وَزَوْجِهِ

Hazrat Jaabir رضي الله عنه kehte hain ke Aap ﷺ ne farmaya: “Iblees apna arsh paani par rakhta hai, phir apni fauje'n idhar udhar bhej deta hai aur in mein se sab se ziyaada muazziz uske liye wo hota hai jo sab se badaa fitna barpa karta hai, chunaache 1 aata hai aur aakar ise bataata hai ke main ne falaa'n falaa'n kaam kiya hai, to iblees ise kehta hai: tum ne kuch bhi nahi kya, phir 1 aur aata hai aur kehta hai, main ne aaj falaa'n aadmi ko us waqt tak nahi choda jab tak iske aur uski biwi ke darmiyan judaai nahi daal di, to iblees ise apne qareeb kar leta hai (aur ek riwaayat ke mutaabiq ise apne galey se lagaa leta hai) aur phir ise mukhatib hokar kehta hai, tum bohut acche ho”.¹³⁷

Seher e Tafreeq (Judaai Daalna) Ki Kai Shakle'n Hain:

- Maa aur bete ke darmiyan judaai daalna.
- Baap aur bete ke darmiyan judaai daalna.
- 2 Bhaaiyo'n ke darmiyan judaai daalna.
- 2 Dosto'n ke darmiyan judaai daalna.
- 2 Shareeko'n mein judaai daalna.
- Khaavind Biwi ke darmiyan judaai daalna.

Aur ye aakhri shakal¹³⁸ ziyaada muntashir aur aam hai aur sab se ziyaada khatarnaak hai.

Seher e Tafreeq Ki Alaamat

1. Muhabbat achaanat bhoz o nafrat mein tabdeel ho jaae.
2. Dono ke darmiyan bohut ziyaada shukook o shubhaat paeda ho jaae'n.
3. Dono mein se koi ek doosre ka koi uzar¹³⁹ na maane.
4. Haqeer se sabab e ikhtelaf ko pahaad tasawwur kar liya jaae.
5. Biwi khaavind ko badd shakal aur khaavind biwi ko badsoorat tasawwur kare, jabke wo dono khoobsurat ho'n aur haqeeqat ye hai ke shaitaan jisey jadugar apni khidmat ke liye istemaal karta hai, wohi aurat ke cehre par badd shakal ban kar aajaata hai jis se wo apne khaavind ko nahi bhaati aur isi tarha khaavind ke cehre par bhi buree aur khofnaak shakal mein ban kar aajaata hai jis se wo apni biwi ko basoorat maloom hota hai.
6. Jis par jaadu kiya jaata hai, wo apne saathi ke har kaam ko naapasand karta hai.
7. Jis par jaadu kiya jaata hai wo is jagah ko pasand nahi karta jaha'n is ka saathi baitha ho, chunache aap dekhe'nge ke khaavind ghar se baahar bohut acchi haalat mein hota hai jabke ghar mein daakhil hote his ise shadeed ghutan aur tangee mehsoos hoti hai.

¹³⁶ Surah Baqara 102

¹³⁷ Muslim V17 P157

¹³⁸ T: last mentioned type

¹³⁹ T: excuse

Seher e Tafreeq Kaise Waaqe Hoti Hai

Ek shakhs jadugar ke paas jaata hai aur is se mutaalba karta hai ke wo falaa'n khaavind biwi ke darmiyan judaai daal de to jadugar is se is khaavind ka naam aur uski maa ka naam poochta ha aur phir ise iska koi kapda laane ka hukum deta hai. Agar wo shakhs is ka kapda nahi laa sakta to wo paani par jaadu ka amal karke ise iske raaste par bahaane ka hukum deta hai. Chunache wo jab waha'n se guzarta hai aur masnoon azkaar subha o shaam nahi padh rakhe hote to is par jaadu ho jaata hai. Ya phir wo uske khaane peene ki cheezo'n mein jaadu kar deta hai. Jinhe'n khaa-pee kar is par jaadu ka asar ho jaata hai.

Seher Tafreeq Ka Ilaaj

Is ke ilaaj ke 3 maraahel¹⁴⁰ hain:

Pehla Marhala..... Ilaaj Se Pehle.

1. Mareeq ke ghar ki fizaa deeni banaai jaae aur is mein maujood tasweere'n baahar nikaal di jaae'n taa-ke is mein farishte daakhil ho sake'n.
2. Mareeq ke paas jo ta'aweezaat aur kadey waghaira ho'n, unhe'n nikaal kar jalaa diyaa jaae.
3. Jaha'n mareez ka ilaaj karana ho, waha'n se gaane waali cassito'n ko nikaal diya jaae.
4. Aur waha'n koi sharai khilaaf warzi ho rahi ho to ise khatam kar diya jaae. Masalan mard ka sona pahenna ya aurat ka be parda hona ya in mein se kisi ek ka cigerrate noshi karna waghaira.
5. Mareez aur uske ghar walo'n ko islami aqeede ke muta'alliq dars diya jaae taa-ke ghairullah se inka ta'alluq khatam ho jaae aur Allah se sacchi muhabbat paeda ho jaae.
6. Mareeq ki tashqees mundarja zel sawaalo'n se ki jaae:
 - Kya aap apni biwi ko badsoorat manzar mein dekhte hain?
 - Kya aap ghar se baahar raahat aur ghar ke andar tangee mehsoos karte hain?
 - Kya tum dono ke darmiyan haqeer si baato'n par bhi ikhtelaf bhadak uth-ta hai?
 - Kya tum dono mein se koi ek dauraan e jimaa badd dili aur tangee mehsoos karta hai?
 - Kya tumhe'n khofnaak khuwaab aate hain?Isee tarha ke deegar sawalaat bhi mareez se kiye jaasakte hain. Agar seher e tafreeq ki ek ya do alaamaat mareez ke andar paai jaati ho'n to iska ilaaj shuroo karde'n.
7. Aap khud wazu kar le'n aur jo aapke saath hai ise bhi wazu karwaale'n.
8. Agar mareez aurat ho to iska ilaaj us waqt tak shuroo na kare'n jab tak wo mukammil parda na karle aur apne libaas ko khoob acchi tarah se kasle taa-ke dauraan e ilaaj be parda na ho.
9. Agar aurat kisi sharai khilaaf warzi ka irtekaab kiye ho, masalan chehra nanga ho, ya khushboo lagaae hue ho, ya kaafir aurtu'n ki mushabehat karte hue apne naakhuno'n par kuch lagaae hue ho to aisee haalat mein iska ilaaj na kare'n.
10. Aurat ka ilaaj, iske mehrim ki maujoodgi mein kare'n.
11. Aur mehrim ke alaawa kisi aur mard ko jaae ilaaj mein na aane de'n.

¹⁴⁰ T: Stages

Laa Haula Walaa Qhuwwata Illalla Billahi.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Padhte hue aur Allah Ta'ala se madad talab karte hue ab iska ilaaj shuroo karde'n.

Doosra Marhala..... Ilaaj

Apna haath mareez ke sar par rakh le'n aur tarteel ke saath uske kaano'n mein in ayaat ki tilaawat kare'n:

1. Surah Faatiha (Mukammil)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

2. Surah Baqara ki ibtedaai 5 ayaat:

الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

3. Surah Baqara (aayat 102) baar baar padhe'n:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَآئِرِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ.

4. Surah Baqara ki ayaat 163 to 164:

وَالَهُمْ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

5. Aayatal Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ.

6. Surah Baqara ki aakhri 2 ayaat:

أَمَّا الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا

تَوَّاجِدُنَا إِن تَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

7. Surah Aale Imraan ki ayaat 18 to 19:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْهَلَاكُ لَهُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۚ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ - وَمَا
اِخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ - وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

8. Surah A'araaf ki ayaat 54 to 56:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ - أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ - تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ
الْمُتَعَدِّينَ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

9. Surah A'araaf ki ayat 117 to 122: (In ayat ko baar baar padhe'n khaas taur par ye ayat سَاحِرِينَ سَاحِرَةٌ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا
صَاحِرِينَ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

10. Surah Yunus ki ayaat 81 to 82 unhe'n bhi baar baar padhe'n: (khaas kar Allah ka ye farman: سَيَبْطِلُهُ

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُم بِهِ السَّحَرَةُ ۚ إِنَّ اللَّهَ سَيَبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُضْلِعُ عَمَلَ الْفَاسِقِينَ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ

11. Surah Taaha ki ayat 69 ise bhi baar baar padhe'n:

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ ۚ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ

12. Surah Mominoon ki aakhri ayaat:

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

13. Surah Saaffaat ki ibtedaai 10 ayaat:

وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا ۚ إِنَّ إِلَهُكُمُ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِرِيْنَةِ الْكَوَاكِبِ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ لَا يَسْبَغُونَ إِلَى السَّمَاءِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ
جَانِبٍ دُخُورًا ۚ وَلَهُمْ عَذَابٌ وَاصِبٌ إِلَّا مَن خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ.

14. Surah Ahqaaf ki ayaat 29 to 33:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَبْعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا ۚ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا
قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ يَاقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ

وَأْمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ وَمَنْ لَا يُجِبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُخَيِّقَ الْهَوْتَ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

15. Surah Rahman ki ayaat 33 to 36:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

16. Surah Hashar ki aakhri 4 ayaat:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ لِنُضْرِبَهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

17. Surah Jin ki ibtedaai 9 ayaat:

قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۚ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۚ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۚ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۚ وَأَنَّا ظَنَنَّا أَنْ لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۚ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۚ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۚ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاَهَا مِلْئًا حَرًّا شَدِيدًا وَشُهْبًا ۚ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۚ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۚ

18. Surah Iqlaas (Mukammal):

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

19. Surah Falaq (Mukammal):

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

20. Surah Naas (Mukammal):

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Yaad rahe ke mazkoora ayaat aur surato'n se pehle se

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْسِهِ اور بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

zaroor padhe'n.

Mareez ke kaano'n mein aap jab mazkoora ayaat o surato'n ki tilawat oonchee awaaz aur tarteel se kare'nge to ispar 3 haalato'n mein se 1 haalat taari ho sakti hai:

Pehli Haalat:

Ya to use mirgee ka दौरہ pad jaaega (yaane wo achanak zameen par gir kar behosh ho jaaega, hath paer tedhe ho jaae'nge aur mu'n se jhaag nikalna shuroo ho jaae) aur jadugar ne jis jin ki us par jaadu karne ki duty lagai thi wo us mareez ki zubaan se bolna shuroo kardega. Agar ye haalat us par taari ho to us jin ke saath bilkul usi tarha nimte'n jis tarha aam jin waale mareez ke saath nimatna chaahiye. Aur uska tareeq ham ne apni doosri kitaab *Al Wiqaaya* mein zikar kar diya hai, Tawaalat¹⁴¹ ke khof se ham use yaha'n tafseelan nahi zikar kar rahe, albatto itna bataa de'n ke aap us jin se darj e zel sawalaat kare'n:

Tumhaara naam kya hai? Tumhaara deen kaunsa hai?

Agar wo ghair muslim ho to ise Islam qubool karne ki dawat de'n aur agar wo musalman hai to ise bataa'e'n ke wo jo kaam kar raha hai, Islam ise durust qaraar nahi deta aur jadugar ki baato'n par amal karna shariyat ki khilaaf warzi hai.

Usse jaadu ki jagah ke muta'alliq sawaal kare'n ke usne kaha'n jaadu kar rakha hai? Agar koi jagah bataade to fauran kisi ko bhej kar use waha'n se nikalwade'n. Ye baat yaad rakhe'n ke jin aksar o beshtar jhoot bolte hain un mein sach bolne waale kam hi hote hain.

Usse pooche'n ke wo us mareez par jaadu karne waala akela hai ya uske saath kuch aur jin bhi hain? Agar koi aur jin bhi uska shareek ho to us jin se muta'alba kare'n ke wo apne shareek ko bhi lekar aae, agar wo use le aae to aap use bhi samjhaae'n.

Agar jin ye kahe ke falaa'n aadmi jadugar ke paas gaya tha aur usne usse muta'alba kiya tha ke wo is mareez par jaadu karde to us baat ko mat tasleem kare'n kyou'nke uska maqsad sirf ye hota hai ke wo logo'n ke darmiyaan dushmani paeda karde aur is liye bhi ke uski gawahi mardood aur naqaabil e qubool hai. Kyou'nke wo faasiq o faajir hai aur jadugar ka khidmatgaar hai, farmaan e Ilaahi hai:

Aye Imaan Waalo'n! Agar Tumhaare Paas Koi Faasiq Koi
Khabar Lekar Aae To Iske Muta'alliq Tehqeeq Kar Liya
Karo.¹⁴²

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

Agar jin jaadu ki jaga ke baare mein bataade aur aap ne waha'n se us cheez ko mangwa liya ho jis mein jadugar ne jaadu kar rakha hai to ab aap ek bartan mein paani le le'n aur usey apne mu'n ke qareeb karke us par ye aayat padhe'n:

- Surah A'araaf ki ayaat 117 to 122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

- Surah Yunus ki ayaat 81 to 82

¹⁴¹ T: Explaining it again will increase the number of papers of this book

¹⁴² Surah

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرَ ۚ إِنَّ اللَّهَ سَابِطٌ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحْيِي اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ

- Surah Taaha ki ayat number 69

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ ۚ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

Phir us jaadu ko chaahe wo kaaghaz par ho ya mitti par ho ya kisi aur cheez par ho us paani mein pighlaa de'n aur uske baad use logo'n ke aam raasto'n se hat kar kahee'n door undel de'n aur agar jin ye kahe ke mareez ko jaadu pilaa diya gaya tha to aap mareez se sawaal kare'n ke kya usee me'ede mein dard mehsoos hota raha hai? Agar uska jawaab haa'n mein ho to jaan le'n ke jin saccha hai warna yaqeen kar le'n ke wo jhoota hai? Agar uski baat sacchi ho to aap jin se kahe'n ke wo us mareez ko chod kar chala jaae aur ye ke aap us par kiye gae jaadu ko Allah ke hukum se tod kar rahe'nge. Phir aap paani mangwa le'n aur us par mazkoora ayaat ke alaawa Surah Baqara ki ayat number 102 padhe'n,

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۚ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا الْهِنَ اشْتِرَاءَ مَالِهِ فِي الْأَخْزَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

phir ye paani mareez ko de de'n jisey wo chand dino'n tak peeta rahe aur is se ghusl karta rahe.

Aur agar jin ye kahe ke mareez jaadu ke oopar se guzra tha ya uska koi kapda le kar uspar jaadu kiya gaya hai to us haalat mein bhi paani mazkoora ayaat ko padhe'n, phir mareez ko ise peene aur chand dino'n tak hammam se baahar ghusl karne ka hukum de'n uske baad sadak par us paani ko undel de'n. Phir aap jin ko mareez se nikal jaane ka hukum de'n aur usse pukhta waada le'n ke wo dobara us mareez ko na chedey.

1 hafte ke baad mareez dobara aap ke paas aae, aap dobara us par dam kare'n. Agar us ko kuch bhi na ho to jaan le'n ke us par kiya gaya jaadu Allah Ta'ala ke fazal se toot chuka hai aur agar mareez ko dobara mirgi ka दौरा pad jaae to yaqeen karle'n ke jin jis ne dobara na aane ka waada kiya tha wo jhoota hai aur abhi tak usne us mareez ki jaan nahi chodi. Tab aap usse sawaal kare'n ke wo abhi tak kyou'n nahi nikla hai? Aur uske saath narmi se nimte'n, agar wo aap ki baat maan leta hai to theek hai warna uspar Quran e Majeed ziyaada se ziyaada padhe'n aur use maare'n. Yahaa'n tak ke wo usse nikal jaae aur agar mareez par mirgee ka दौरा to nahi padta. Albatta use sardard mehsoos hota hai to use ek ghante ki 1 cassette de'n jis mein Ayatal Kursi ko baar baar padha gaya ho, taa-ke wo use 1 maah tak rozaana 3 martaba apne kaano'n se lagaa kar sune, ek maa'h ke baad wo phir aap ke paas aae, aap uspar phir dam kare'n ummeed hai ke use shifaa ho jaaegi. Warna Quran e Majeed ki surate'n (Al Saaffaat, Yaseen, Ad Dukhan aur Al Jin) 1 cassette mein record karde'n. Jis mareez 3 hafte tak rozana 3 martaba sune, Insha Allah is tarha usey shifaa naseeb hogi, agar phir bhi usey shifaa na ho to cassette sunne ki muddat mein izaafa karde'n.

Doosri Haalat:

Mareez par dam ke dauran mirgee ka दौरा to nahi padta, albatta wo mehsoos karta hai ke usko chakkar aarahe hain. Jism par kapkapaahat taari hojaati hai aur shadeed sar dard shuroo ho jaata hai. Aisee surat mein aap mareez par mazkoora ayaat waala dum 3 baar kare'n. Agar usey mirgee e ka दौरा shuru ho jaae to pehli haalat waala

ilaaj shuru kar de'n aur agar aisa nahi hota aur sar dard waghaira mein kami shuru ho jaati hai to chand ayyam tak usey aise hi dam karte rahe'n. Insha Allah usey shifa naseeb hogi aur agar mareez ko ifaaqa nahi hota to:

1. Ek cassette mein Surah Saaffaat 1 martaba aur Ayatal Kursi kai martaba record karde'n aur mareez ko usey rozana 3 martaba sunne ka hukum de'n.
2. Mareez se kahe'n ke wo namaz baa jamaat padhne ki paabandi kare.
3. Fajr ki namaz ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ko 1 maah tak rozaana 100 martaba padha kare.

Yaad rahe ke pehle 10 ya 15 dino'n mein sar dard waghaira mein izaafa ho jaaega. Lekin uske baad aahista aahista kam hona shuru ho jaaega aur maheena ke aakhir tak koi takleef baaqi nahi rahegi. Mareez 1 maah baad aapke paas aae to uspar phir dam kare'n. Insha Allah uski saari pareshani jaati rahegi aur uspar kiya gaya jaadu toot jaaega. Aur ye bhi ho sakta hai ke poora maheena uske dardo'n mein izaafa hota rahe aur usey kuch bhi ifaaqa mehsoos na ho, agar aisa hua to aap uspar pehli haalat mein mazkoora ayaat waala dam kai baar kare'n, yaqeeni taur par usey mirgee ka दौरa shuroo ho jaaega aur uski zubaan se jin bolne lag jaaega. So aap uske saath nimat sakte hain, jis tarha ke pehli haalat mein zikar kar diya gaya hai.

Teesri Haalat:

Mareez ko dam ke dauran kuch bhi mehsoon nahi hota, agar aisa ho to aap usse uski bimaari ki alaamaat dobara pooche'n, agar jaadu ki beshtar alamaat usme maujood na ho'n to yaqeen karle'n ke uspar na jaadu kiya gaya hai aur na ye mareez hai. Albatta mazeed taakeed ke liye aap uspar 3 baar dam kar le'n.

Aur agar jaadu ki beshtar alaamaat usme maujood hain aur aap ne baar baar dam bhi kiya hai, lekin uske bawajood bhi usey kuch mehsoos nahi ho raha aur aisa bohot kam hota hai, to aap:

1. Usey ek cassette mein (Surah Yaseen, Surah Ad Dukhan aur Surah al Jin) record karde'n aur rozana 3 martaba usey sunne ka hukum de'n.
2. Mareez se kahe'n ke wo rozana 100 baar isteghfaar kare.

3. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

ka wird bhi kam-az-kam 100 martaba rozana kare, 1 maah guzarne ke baad aap uspar phir dam kare'n aur uske baad wohi tareeqa apnaae'n jo pehli dono haalato'n mein zikar kar diya gaya hai.

Teesra Marhala..... Ilaaj Ke Baad

Agare mareez ko Allah Ta'ala aap ke zariye shifa de de to aap Allah Ta'ala ka shukar adaa kare'n ke jis ki taufeeq se aisa hua is kaamyabi par aap ki aajizee o inkesaari mein izaafa hona chaahiye, na ye ke aap takbbur ka shikaar ho jaae'n. Farmaan e Ilaahi hai:

Agar Tum Shukar-guzaari Karoge To Main Tumhe'n
Zaroor Biz Zaroor Aur Ziyaada Ataa Karu'nga Aur Agar
Tum Ne Naashukri Ki To Jaan Lo Ke Mera Azaab Shaqt
Hai.¹⁴³

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

¹⁴³ Surah Ibrahim: 7

Shifayaabi ke baad is baat ka andesha hota hai ke mareez par dobara jaadu kar diya jaae, kyou'nke jaadu ke peshawar logo'n ko jab maloom hua hai ke marreez kisi ma'alij ke paas ilaaj karwa rahaa hai to wo jadugaro'n se uspar dobara jaadu kar dene ka mutaalba karte hain. Is liye mareez ko chaahiye ke wo ilaaj ke mutalliq kisi ko kuch khabar na hone de aur darj e zel kaamo'n ki paabandi kare.

1. Namaz e Bajamaat padne ki paabandi kare.
2. Gaane aur mausiqaee waghaira sunna chod de.
3. Har kaam karte waqt "*Bismillah*" padhe.
4. Namaz e Fajr ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ka wird rozaana 100 martaba kiya kare.

5. Rozaana Quran ki tilaawat paabandi ke saath kare, agar naa padh sakta ho to tilaawat sunta rahe.
6. Nek logo'n ke saath apna uthna baithna rakhe.
7. Sone se pehle wazu kar liya kare aur Aayatal Kursi padh kar soe.
8. Azkaar e Subha o Shaam ko paabandi ke saath padha kare.

Seher e Tafreeq Ke Ilaaj Ke Amali Namoonae

Pehla Namoonae:

Ek khatoon apne khaavind ko shaakht naapasand karti thee aur usse aur uske ghar se badd-dil ho chuki thee aur jab bhi usey dekhti thee uske saamne ek khofnaak manzar saamne aajaata tha aur you'n maloom hota tha ke wo ek bhediya hai insan nahi. Iska khaavind ise ek Quraani ilaaj karne waale shakhs ke paas le gaya, chunache usne jab aurat par quran e majeed ko padha to uski zubaan se jin bolne laga aur usne bataaya ke wo jadugar ke zariye us aurat par musallat hua hai aur uska mission ye hai ke wo us aurat aur uske khaavind mein judaai daal de. So ma'alij ne use maara bhi, lekin jin uski jaan chodne par tayyar na hua. Ek maah tak uska khaavind use us ma'alij ke paas baar baar le kar jaata raha. Bilaa aakhir jin ne khavind se mutaalba kiya ke wo us aurat ko talaag de de, go ek talaag hi kyou'n na ho. Khavind ne uska mutaalba maan liya aur paani biwi ko ek talaag de di aur ek hafte baad usse rujoo kar liya aur wohi ek hafta tha jab aurat jinke shar se bachee rahi, lekin uske baad wo phir laut aaya to khaavind apni biwi ko le kar mere paas aagaya. Main ne uspar quran e majeed ko padha to uspar mirgee ka daura pad gayaa aur mere aur jin ke darmiyan mundarja zel mukaalma hua:

Tumhaara kya naam hai?

Jin: Shatwaan

Aur Tumhaara deen kya hai?

Jin: Nasraani¹⁴⁴

Tum is aurat mein kyou'n aae?

Jin: Is mein aur uske khaavind mein judaai daalne ke liye.

Main ek pesh-kash karta hu'n, agar tum ne qubool karli to theek hai warna tumhe ikhteyar hai!

¹⁴⁴ T: Christian

Jin: Aap khwah-ma-khwah takleef kar rahe hain, main is aurat se har-giz nahi niklunga, iska khavind use lekar falaa'n falaa'n shakhs ke paas jaa chuka hai.

Main ne tum se ye mutaalba hi nahi kiya ke tum is se nikal jao.

Jin: To aap kya chahte hain?

Main tujhe Islam qubool karne ki dawat deta hu'n, agar tu ne qubool kar liya to uspar Allah Ta'ala ka shukar adaa karu'nga. Warna deen mein koi zabardasti nahi, phir main ne usey Islam laane ki pesh-kash ki to lambe sawaal o jawaab ke baad bil-aakhir usne Islam qubool kar liya.

Phir main ne usse kaha: *Tum ne waqعاتan Islam qubool karliya hai ya hame'n dhoka de rahe ho?*

Jin: Aap mujhe kisi kaam ke liye majboor nahi kar sakte. Main to dil se musalman ho chuka hu'n, lekin...

Main ne poocha: *kya?*

Jin: Main apne saamne *Nasraani* jinno'n ko dekh raha hu'n jo mujhe qatal ki dhamki de rahe hain.

Ye pareshaani ki baat nahi hai, agar hame'n maloom ho jaae ke tum dil se musalman ho chuke ho to ham tumhe'n taaqatwar aslahaa muhiyya kare'nge. Jiski wajah se un nasraani jinno'n mein se koi bhi tumhare qareeb nahi aasakega.

Jin: Aap mujhe abhi de'n.

Nahi, jab tak hamaar ye majlis khatam nahi hoti, tab tak tumhe'n wo aslahaa nahi diya jaaega.

Jin: Uske baad aap aur kya chahte hain:

Agar tum waqai musalman ho cuhke ho to kufr se tumhari tauba us waqt tak mukammil nahi hoti jab tak tum zulm karna nahi chodte aur is aurat se nikal nahi jate.

Jin: Haa'n main musalman ho chuka hu'n, lekin jadugar se kis tarha meri jaan chootegi.

Ye bhi pareshaani ki baat nahi hai lekin tab, jabke hamaari baat maan loge.

Jin: Jee, main aap ki baat maanta hu'n.

To bataao jaadu kaha'n rakha hai?

Jin: Aurat ke ghar ke sahen mein, albatta main ye nahi bataa sakta ke sahen mein kis jagah par hai, kyou'nke uski hifaazat ke liye ek jin ki duty lagee hui hai. Agar use maloom ho jaata hai ke main ne uske muta'alliq bataa diya hai to wo usey kisi aur jagah par muntaqil kardega.

Kitne saal se tum jadugar ke saath kaam kar rahe ho?

Jin: Guzishta 10 ya 20 saal se (ye shak mujhe hai) aur us dauran main 3 aurto'n mein daakhil ho chuka hu'n, jabke ye chauthi¹⁴⁵ aurat hai, phir usne pehli 3 aurto'n ke qisse bhi suna diye.

Ab Jab mujhe uski sacchai ka yaqeen ho gaya to main ne usey kaha: Lo ye aslahaa pakadlo jis ka ham ne tum se waada kiya tha.

Jin: Wo kya hai?

Wo aslahaa Aayatal Kursi hai, jab bhi koi jin tumhare qareeb ho, usey padh lena. Wo jin bhaag jaaega... Kya tumhe'n Aayatal Kursi yaad hai?

¹⁴⁵ T: 4th

Jin: Jee haa'n! Mujhe yaad ho gai hai, kyou'nke main is aurat se kai baar sun chuka hu'n. Phir usne poocha ke main jadugar se kaise najaat pao'nga.

Tum is aurat ko chod kar Makkah Mukarrama mein chale jao jaha'n tum momin jinno'n ke saath reh sakoge.

Jin: Lekin kya Allah Ta'ala mujhe un tamaam gunaho'n ke bawajood qubool karlega. Main ne is aurat ko aur usse pehle doosri aurto'n ko bohot tang kiya hai?

Haa'n! Allah Ta'ala ka farmaan hai:

Keh Deejiye! Aye Mere Wo Bando! Jinho'n Ne Apne Aap Par Ziyaadati Ki Hai! Tum Allah Ki Rehmat Se Na Ummeed Na Ho Jaao, Yaqeenan Allah Ta'ala Saare Gunaho'n Ko Bakhsh Deta Hai, Waqai Wo Badi Bakhshish Aur Badi Rehmat Waala Hai.¹⁴⁶

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Jin: (Ye sun kar rone laga) aur kaha: "Main jab chalaau'nga to is aurat se meri taraf se guzaarish karna ke wo mujhe moaaf karde, phir wo waapas na aane ka wada karke nikal gaya.

Uske baad main ne paani mangwaaya, uspar qurani ayaat ko padha aur khaavind ko ye keh kar de diya ke usey ghar ke sahen mein undel dena. Is tarha us aurat ko shifaa naseeb hui. Aur kuch muddat ke baad khaavind ne mujhe khabar di ke ab uski biwi theek hai.... Aisa yaqeenan Allah Ta'ala ke fazal se hua, is mein mera koi kamaal nahi.

Doosra Namoonaa:

Mere paas ek shakhs aaya aur usne bataaya: "*Jabse meri shaadi hui hai, meri biwi se mere shadeed ikhtelafaat hain. Wo mujhe intezaai naapasand karti hai, mera ek lafz bardaasht nahi karti aur caahati hai ke mujhse alag ho jaae. Main jab tak ghar mein nahi rehta wo rahat mehsoos karti hai. Lekin ju'nhi ghar mein daqil hota hu'n to uska jism gaya ghazab ki aag mein bhadak uth-ta hai*".

Main ne uski biwi par dam kya, dam ke dauran uske haath, pao'n sunn¹⁴⁷ hogae. Usey ghutan aur sar dard mehsoos hone lagaa. Albatta, uspar mirgee ka daura na padaa main ne usey chand soorate'n cassette'n mein record karke de dee'n aur 45 din tak unhe'n rozaana sunne ka usey hukum diya aur ye ke uske baad wo dobara mere paas aaye.

Is muddat ke guzarne ke baad uska khaavind dobara ayaa aur aate he kehne lagaa: "*Ek ajeeb o ghareeb waaqea roonuma hua hai*".

Main ne kaha: Khair to hai?.... kya hua?

Usne bataaya: "*Jab 45 din ki muddat guzargai aur ham dono ne aapke paas aane ka pukhta irada kar liya to meri biwi par mirgee ka daura pad gaya aur uski zubaan se jin bolne lagaa aur usne bataaya ke main tumhe'n har baat bataane ke liye tayyar hu'n. Bashartye ke mujhe Shaikh (saahib e kitaab)¹⁴⁸ ke paas na le jao, main jaadu ke zariye is aurat mein dakhil hua tha aur agar aapko meri baat par yaqeen na aarahaa ho to ye takiya lekar aao. Chunache wo takiya khola gaya to usme chand kaaghaz maujood the jin par jadu ke alfaaz o huroof likhe gae the*".

Phir usne kaha: "*Un kaagazaat ko jalaado, ab uspar kiya gaya jaadu be-asar hogaya hai aur main bhi is aurat se nikal kar jaa rahaa hu'n aur dobara kabhi bhi uske paas nahi aao'nga basharte ke main usse nikalne ke baad us*

¹⁴⁶ Surah Az Zumar: 53

¹⁴⁷ T: Swollen

¹⁴⁸ T: Author of the book

aurat ke saamne aaun aur usse haath milaaon. Khaavind ne iski ijaazat di. Jin aurat se nikal gaya aur aurat ne apna haath aagey badhaaya aur jin se musafeha¹⁴⁹ kiya”.

Main ne uske khavind ko bataaya ke tumne jin ko musafeha karne ki ijaazat dekar galati ki hai, kyou’nke aisa karna haraam hai aur Rasool Allah ﷺ ne ghair mehrim ke saath haath milane se mana farmaya hai. Abhi 1 hafta guzra tha ke wo aurat phir beemar padh gai. Uska khavind usey lekar mere paas aagaya. Abhi maine **A’auzu Billahi Minash Sahitaanir Rajeem** padha tha ke usey mirgee ka दौरा padgaya aur jin ke saath meri guftagu kuch you’n hui.

Aye Jhoote! Tum kyou’n dobara aage ho?

Jin: Main aapko har baat bataunga, basharte ke aap ne mujhe maarna nahi hai.

Bataao.

Jin: Haa’n, waqai main ne unse jhoot bola tha aur main ne hi takiye mein wo kaaghaz rakhe the, taa-ke wo meri baat maan le’n.

To tumne unse dhoka kiya hai?

Jin: Main kya karun, mujhe to uske jism ke saath qaed kar diya gaya hai.

Kya tum musalman ho?

Jin: Ji, haa’n.

Kisi musalman ko ye zeb nahi deta ke wo jadugar ke saath kaam kare, ye haraam hai aur kabeera gunah’n mein se hai, kya tumhe’n jannat nahi chaahiye?

Jin: Ji haa’n, mujhe jannat chaahiye.

Tab jadugar ko chodo aur momin jinno’n ke saath reh kar Allah Ta’ala ki ibaadat karo, kyou’nke jadugar ka raasta duniya mein tujhe badbakht banaadega aur aakhirat mein jahannam mein le jaaega.

Jin: Lekin ye kaise ho sakta hai, wo to mujh par qaabu paae hue hai?

Usne tum par is liye qaabu paaya hua hai ke tum gunah karte ho aur agar tum sacchi tauba karlo to wo kabhi tum par qaabu yaafta nahi hosakta. Farmaan e Ilaahi hai:

Aur Allah Ta’ala kaafiro’n ko Imaan Waalo’n Par Ghalba
Hargiz Na De Ga.¹⁵⁰

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

Jin: Main tauba karta hun aur is aurat ko chod dene ka pukhta ahed karta hun aur dobara uske paas kabhi nahi aau’nga.

Is tarha us aurat ko Allah Ta’ala ne shifa di. Is par main Allah Ta’ala ka shukar guzaar hun, kuch arsey baad khavind mere paas aaya aur usne khushkhabri di ke ab uski biwi kahiriyat se hai.

Teesra Namoonah:

Ek aurat ka khavind mere paas aaya aur kehne lagaa: “Wo mujh se nafrat karti hai aur mere saath nahi rehna caahti aur ye naa-pasndeedgi baghair asbaab ke aachanak aagai hai. Jabke main usse mohabbat karta hun”. Main ne uske khavind ke saamne uspar quran e majeed ko padha to uspar mirgee ka दौरा pad gaya aur usme jo jin tha uske saath meri ye guftagu hui:

Kya tum musalman ho?

¹⁴⁹ T: Hand Shake

¹⁵⁰ Surah Nisa: 141

Jin: Ji haa'n, main musalman hu'n.

Is aurat mein tum kyou'n dakhil hue?

Jin: Main jaadu ke raaste usme dakhil hua tha jo-ke falaa'n aurat ne uspar kiya tha aur usey usne khushboo ki sheeshi mein band kar diya tha. Isme dakhil hone ke liye mujhe ek arsey tak iska peeche karna pada. Ek din ek chor uske ghar ki chat par chadh gaya tha to ye ghabraa gae thi aur yehi wo waqt tha jab main us mein daakhil hogaya.

Yaha'n ye bataana zaroor hai ke jadugar jab kisi par jaadu karna caahata hai to ek jin uski taraf rawaana karta hai aur ye jin fauran us mein dakhil nahi hota balke uske liye wo munaasib mawaaqe ko talaash karta hai aur uske munaasib mawaaqe darj e zel hain:

- | | |
|--------------------|---------------------------|
| 1. Shadeed Khof | 2. Shadeed Ghussa |
| 3. Shadeed Ghaflat | 4. Shehwat mein mashghool |

Chunache jis shakhs par jaadu karna maqsood hota hai wo in 4 haalato'n mein se kisi ek haalat mein hota hai, shaitaan (jin) ko us mein dakhil hone ka mauqa mil jaata hai. Illa ye ke wo wazu ki haalat mein ho aur Allah Ta'ala ka zikar uski zubaan se jaari ho to wo us mein dakhil nahi hosakta. Aur mujhe khud kai jinno'n ne bataaya ke jis lamhe jin insan mein dakhil hot hai agar wo usi lamhe mein Allah Ta'ala ka zikar karta hai to jin jal kar raakh ho jaata hai. Isi liye insan mein dakhil hone ka lamha uske liye zindagi ka mushkil tareen lamha hota hai.

Jin ne kaha: Aur ye aurat to bhole bhaali aur bohot acchi hai.

Tab tumhe'n usse nikal jaana chaahiye aur phir dobara uski taraf nahi aana chaahiye.

Jin: Uski shart ye hai ke uska khaavind apni doosri biwi ki talaq de de.

Tumhaari shart qubool nahi aur agar tum ne nikalna hai to theek warna ham tumhe'n maare'nge.

Jin: Main nikal jaau'nga.

Phir wo jin nikal gaya, jis par main Allah Ta'ala ka shukar guzaar hu'n. Iske baad maine uske khavind se kaha ke ye jo jin ne bataaya hai ke falaa'n aurat ne iski biwi par jaadu kiya hai, ghalat hai. Kyou'nke jinno'n ka maqsad mahez itna hota hai ke wo logo'n ke darmiyan nafarat paeda karde'n. Lehaaza uski baat ki tasdeeq na kare'n.

Chautha Namoonah:

Ek shakhs apni biwi ko lekar mere paas aaya aur usne bataaya ke uski biwi usey intehaai naapasand karti hai aur jab wo ghar mein maujood nahi hota usey rahat mehsoos hoti hai. So main ne uski biwi se beemari ki alaamaat pooche'n to mujhe maloom hua ke uspar seher e tafreeq kiya gay hai. Usne Quraani ayaat sunee'n to uski zubaan se jin goya hua aur mere aur uske darmiyan darj e zel mukalma hua:

Tumahra Naam kya hai?

Jin: Main apna naam hargiz nahi batau'nga.

Aapka deen kya hai?

Jin: Islam.

To kya kisi musalman ke liye jaez hai ke wo musalman aurat ko pareshan kare?

Jin: Main to isse muhabbat karta hu'n. Isey pareshan nahi karta? Aur main caahata hu'n ke uska khavind usse door hojaye.

Tum un dono mein judaai daalna chahte ho?

Jin: Jee haa'n.

Ye tumhare liye jaez nahi hai, is liye Allah ki farmabardaari karte hue usse nikal jao.

Jin: Nahi, Nahi... Main usse mohabbat kartahu'n!

Wo tum se nafrat karti hai.

Jin: Nahi, wo bhi mujh se mohabbat karti hai.

Tum jhoote ho, wo tumhe'n naapasand karti hai aur isi liye yahaa'n aai hai ke tumhe'n apne jism se nikaal sakey.

Jin: Main hargiz nahi niklu'nga.

Tab main tumhe'n Quran ke zariye jalaa kar raakh kardun'ga. Phir main ne uspar Quran e Majeed ko padha to wo cheekhne lagaa.

Maine poocha: *Kya tum nikalne ke liye tayyar ho?*

Jin: Haa'n, main nikal jau'nga. Lekin 1 shart hai.¹⁵¹

Ye shart qubool hai, isse niko aur agar tumhare andar taaqat hai to mujh mein dakhil hoke dikhao. Phir kuch der baad jin rone lagaa.

Maine isse pooche: *Tum kyou'n ro rahe ho?*

Jin: Koi jin aaj tumhare andar daakhil nahi ho sakta.

Wo kyou'n?

Jin: Is liye ke aap ne aaj subha:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ko 100 baar padha tha.

Rasool Allah ﷺ ne sach farmaya hai ke: *“Jo shakhs 100 martaba ye kalma padhta hai ise 10 ghulaam azaad karne ka sawaab milta hai, uske liye 100 nekiya'n likh di jaati hain aur 100 gunah uske mitaa diye jaate hain aur shaam sone tak ye kalemaat usey shaitaan se bachaate rakhe'nge”.*¹⁵²

Iske baad jin us aurat se nikal gaya aur is baat ka pukhta waada karke gaya ke wo waapas nahi aaega.

¹⁵¹ T: In this [pakistani] print, a line is missing, in indian print, which I read couple of years ago Jin says: I'll leave her body and enter yours then the discussion continues (Rehan Syed Barey)

¹⁵² Bukhari: V6 P338 – Muslim V17 P17

Seher e Mohabbat

Irshad e Nabawi ﷺ hai: “Behsak dam, ta’aweezat aur khavind ke dil mein biwi ki mohabbat daalne wali cheez shirk hai”.¹⁵³

التَّوَلَّى **At-Toola** ka jo ma’ane yaha’n kiya gaya hai, Hafiz bine Kaseer ne isko *An Nihaaya* mein zikar kiya hai aur Rasool Allah ﷺ ne ise is liye shirk qaraar diya hai ke logo’n ka aqeeda hota hai ke az khud mauthar hota hai aur Allah Ta’ala ki marzi ke bar-khilaaf kaam karta hai.

Yahaa’n ek tambeeh karna zaroori hai ke hadees e mazkoor mein jis dam ko shirk kaha gaya hai isse wo dam maqsood hai jis mein jinnaat o shaiyateen se badad talab ki jaae aur rahaa Quraani dam aur wo jo masnoon ada’aiya aur azkaar par mushtamil hota hai to ye bilaa ijma’a jaez hai. Rasool Allah ﷺ ka farman hai ke:

Har Aisa Dam Jaez Hai, Jis Mein Shirk Na Ho.¹⁵⁴

لا بأس بالرقى ما لم تكن شركاً.

Seher e Mohabbat Ki A’alamaat

1. Hadd se ziyaada mohabbat.
2. Kasrat e Jama’a ki shadeed khwahish.
3. Biwi ke baghair be sabri ka muzaahera.
4. Ise dekhne ke liye shadeed istiyaaq rakhna.
5. Biwi ki andhee farmabardaari karna.

Seher e Mohabbat Kaise Hota Hai?

Miya’n biwi ke darmiyan aksar o beshtar ikhtelafaat paeda ho jaate hain, lekin bohot jaldi khatam bhi ho jaate hain aur zindagi fitri andaz ke mutabiq rawaa’n dawaa’n rehti hai. Magar kuch aurte’n be sabri ka muzaahera karti hain aur bohot jaldi jadugaro’n ka rukh kar leti hain aur unse mutaalba karti hain ke wo unke khavindo’n par jaadu karde’n taa-ke wo unse mohabbat kare’n. Aur ham samajhte hain ke ye deen se naawaaqifiyat aur unki kam aqali ki daleel hai.

Chunache jadugar aurto’n ke is mutaalbe par khavind ka wo kapda mangwata hai jisse uske paseene ki boo aarahi ho. Phir wo uske kuch dhaage nikaal kar uspar dam karta hai aur phir usey girah lagaa deta hai. Uske baad aurat ko hukum deta hai ke wo usey ek ghairabaad jagah par phenk de ya phir wo kisi khane peene ki cheez par dam karta hai jis mein najaasat ya khoon e haiz ki milaawat hoti hai. Phir usey hukum deta hai ke wo apne khavind ke khane peene ki cheezo’n mein usey milaade.

¹⁵³ As Saheeh by Albani 331

¹⁵⁴ Muslim, Kitaab us Salaam V14 P187

Seher e Mohabbat Ke Ulte Asaraat

1. Kabhi khavind is jaadu ki wajah se beemar padh jaata hai aur main ek aise ko jaanta hu'n jo 3 saal tak isi wajah se bimaar padaa raha.
2. Iska ek manfi¹⁵⁵ asar ye bhi hota hai ke khavind khud apni biwi se nafrat karne lag jata hai.
3. Ek aur ulta asar ye bhi hota hai ke biwi dohra jaadu kar deti hai, jis ki wajah se uska khavind khud apni maa, bahen aur doosri rishtedaar aurto'n se bhi nafrat karne lagta hai.
4. Dohere jaadu ka ek manfi asar ye bhi hota hai ke khavind duniya bhar ki tamaam aurto'n se hatta ke apni biwi se bhi shadeed nafrat karna shuru kar deta hai, aur main ek aise shakhs ko bhi jaanta hu'n jis ne is jaadu ke baad apni biwi ko talaq de di. Phir wohi biwi bhaagam bhaag jadugar ke paas poh'nchi taa-ke usse seher ke mohabbat ko todne ka mutaalba kare, lekin usey ye jaan kar shadeed hairat hui ke wo jadugar mar chuka hai. [Jo apne bhai ke liye gadha khodta hai khud is mein girjaata hai]

Seher e Mohabbat ke Asbaab

1. Khavind-biwi mein ikhtelafaat ka phoot padna.
2. Khavind agar maaldar ho to uske maal mein laalach karna.
3. Biwi ka ye ehsaas ke uska khavind anqareeb doosri shadi karlega, go shar-an doosri shadi karne mein koi qabaahat nahi hai. Lekin is daur ki aurat khas kar wo aurte'n jo zaraae ablaagh¹⁵⁶ ke propaganda se mutassir hain, ye guman karti hain ke uska khavind agar doosri shadi kar leta hai to iska matlab ye hai ke usey usse mohabbat nahi hai.

Aurat ki ye so'nch intehaai sangeen galti hai, kyou'nke khavind bawajood yeke apni pehli biwi se mohabbat karta hai, usey deegar kai asbaab doosri, teesri aur caho'nti shadi karne par majboor kar dete hain. Masalan kasrat e aulaad ki raghbat, ya haalt e haiz o nifaas mein quwwat e jimaa par control na kar paana, ya khaandani ta'alluqaat ko mazboot karne ki khwahish rakhna waghaira.

Jaaez seher e Mohabbat

Aurat jaaez tareeqe se apne khavind par jaadu kar sakti hai aur wo ye hai: Khavind ki khaatir har waqt khoobsurat ban ke rehna, acchi khushboo lagaana, khavind saamne aae to muskuraahat aur acche alfaaz se uska isteqbaal karna, acche saath ka suboot dena, khavind ke maal ki hifaazat karna, uske baccho'n ki khoob dekh bhaal karna, khavind jab tak Allah ki naa-farmani ka hukum na de, uski farmabardaari karte rehna.

Lekin agar ham apne moaashre par nazar daodaae'n to hame'n ajeeb tazeed sa mehsoos hota hai, aurat ko jab kisi mehfil mein shirkat karna hoti hai to ya apni kisi saheli se milne jaata hota hai to khoob makeup karke, khushboo lagaa kar apne saare zewaraat pahen kar ghar se goya dulhan ban kar nikalti hai aur jaise hi ghar mein wapas laut-ti hai to apna makeup saaf kar deti hai, zewarat utaar deti hai aur purane kapde zeb-tan kar leti hai aur khavind jis ne uske liye ye sab kuch khareeda hota hai wo usse lutf andoz hone se mehroom rehta hai aur hamesha apni biwi ko puraane kapdo'n mein dekhta hai, jabke usse pyaaz aur lehsan ki badd-boo phoot rahi hoti hai.

Aur agar aurat mein kuch aqal hoti to aisa na karti, balke apne khavind ko zeb o zeenat ka ziyaada haqdaar tasawwur karti, so aye meri musalmaan behno! Tumhaara khavind jab kaam ke liye ghar se baahar chala jaae to uski ghair maujoodgi mein ghar ke saare kaam kaaj khatam kar liya karo, phir ghush karke khavind ki razaa ki khatir jis se yaqeenan Allah bhi raazi hoga, khoob zeb o zeenat ikhtiyar karo. Chunache wo jab ghar mein waapas aae to usey apne saamne khoobsurat biwi, tayyar shuda khaana aur saaf suthra ghar nazar aae. Taa-ke tumhare saath

¹⁵⁵ T: Negative

¹⁵⁶ T: Media

uski mohabbat mein mazeed izaafa ho aur tumhare alaawa kisi aur par uski nazar na pade, aur Allah Ta'ala ki qasam ye jaaaz jaadu hai jo har biwi apne khavind par kar sakti hai.

Seher Mohabbat Ka Ilaj

1. Mareez par Quraani dam kare'n jiska zikar ham ne "Seher e Tafreeq" mein kar diya hai. Albatte is mein Surah Baqara ki 102 ki bajaee Surah Taghaabun ki ayaat 14-16 ki tilaawat kare'n.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوُّكُمْ
فَاخْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۚ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا
لِلْأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Aye Imaan Walo'n! Bohot Se Ilm Ke.¹⁵⁷

2. Jis par seher e mohabbat kiya gay hota hai, dam ke dauran uspar umooman mirgee ka दौरा nahi padta, albatta, uske hath paao'n sunn hojate hain, ya sardard ya seene ka dard ya mede ka dard shuroo ho jaata hai. Khaas-kar us waqt jab usko jaadu pilaaya gaya ho, usey shadeed mede ka dard uth sakta hai aur qae bhi aasakti hai. So agar usey mede ka dard shuroo ho jaae aur wo qae karna caahta ho to darj e zel ayaat padh kar paani par dam kare'n.

1. Surah Yunus ki ayaat 81-82.

فَلَمَّا أَتَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَابِقُ الْعِلْمِ ۚ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ۚ وَيُحْيِي اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

2. Surah al A'araaf ki ayaat 117-122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۚ رَبِّ مُوسَىٰ وَهَارُونَ

3. Surah Taaha ki ayat 69.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۚ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ

4. Ayatal Kursi.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Phir wo paani mareez ko peene ke liye de de'n. ÷ske baad agar usey zard ya surkh ya siyah rang ki ulti aajaae to samajh le'n uska jaadu toot gaya hai warna 3 hafte tak usey ye paani peene ki talqeen kare'n ya us waqt tak jab uska jaadu toot na jaae aur khavind ka ilaaj karte waqt ye baat yaad rahe hai ke uski biwi ko uska ilm na ho kyou'nke agar use ilm ho jaata hai to wo dobara uspar jaadu kar sakti hai.

¹⁵⁷ Surah Taghabun: 14-16

Seher e Mohabbat ke Ilaaj Ka Ek Amali Namoonah

1 shakhs mere paas aaya aur usne apni surat haal kuch is andaaz se bayan ki: *“Mein apni biwi ke saath maamool ke mutaabiq zindagi basar kar raha tha, lekin cand maah se ajeeb o ghareeb surat e haal se do-chaar hu’n aur wo is tarha ke main lamha bhar ke liye bhi apni biwi se sabar nahi kar sakta. Hatta ke apne kaam par jaata hu’n to waha’n bhi usi ke muta’allic sochta rehta hu’n, ghar mein wapas aata hu’n to sab se pehle apni biwi ko dekhta hu’n aur jab mehmano’n ke saath baita hota hu’n to baar baar uth kar biwi ko dekhne chala jaata hu’n. Ghair mamooli taur par mujhe is par ghairat aati hai, wo kitchen mein jaati hai to main uske peeche hota hu’n, sone ke kamre mein jaati hain to main bhi uske saath sone ke kamre mein chala jaata hu’n. Ghar ki safaai ke liye jaati hain to tab bhi main uske peeche peeche hota hu’n aur you’n lagta hai jaise meri nakeel uske haath mein hai wo jab bhi koi mutaalba karti hai to usey fauran poora karne ki koshish karta hu’n”*.

Us shakhs ki soorat e haal ko sun kar main ne paani par dam kiya aur 3 hafte tak usey peene aur usse ghushl karne ki usey talqeen ki, basharte ke uski biwi ko iska ilm na ho. Wo muddat e mazkoora ke baad mere paas aaya aur usne bataa ke kuch ifaaqa hua hai aur mukammal taur par theek nahi hua. So main ne uska dobaara ilaaj kiya to wo theek hogaya, jis par main Allah Ta’ala ka shukar guzaar hu’n.

Seher e Takheel (Wahem Mein Muftala Karne Waala Jaadu)

Farmaan e Ilaahi hai:

Kehne Lage Ke Aye Musa ﷺ! Ya To Tu Pehle Daal Ya Ham Pehle Daalne Waale Ban Jaa'e'n, Jawab Diya Ke Nahi, Tumhi Pehle Daalo. Ab Musa ﷺ Ko Ye Khayaal Guzarne Lagaa Ke Unki Rassiya'n Aur Lakdiya'n Unke Jaadu Ke Zor Se Daad Bhaag Rahi Hain.¹⁵⁸

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى قَالَ بَلَى أَلْقُوا فَأَذَا جِبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

Seher e Takheel Ki Alaamaat

1. Munjamid¹⁵⁹ Cheez ko Mutaharrik¹⁶⁰ aur Mutaharrik ko Munjamid dekhna.
2. Chote ko badaa aur bade ko chota samajhna.
3. Mukhtalif cheezo'n ko unki haqeeqat se hat kar dekhana, jaisa ke logo'n ne dekha ke rassiya'n aur lakdiya'n daodte hue saa'np hain.

Seher e Takheel kaise hojaata hai?

Jadugar ek cheez ko logo'n ke saamne rakhta hai jisey wo jaante-pehchaante hote hain, phir wo shirkiya wird pardhta hai aur shaitaano'n se madad talab karta hai. Jiske nateeje mein log usi cheez ko uski asal haqeeqat se hat-kar ek doosri cheez tasawwur karlete hain... Mujhe 1 shakhs ne bataaya ke usne 1 jadugar ko logo'n ke saamne 1 anda rakhte hue dekha, phir usne kufriya tilism padhe aur wohi anda intehaai tezi ke saath unke saamne ghoomne laga. Isi tarha 1 aur shakhs ne bataaya ke 1 jadugar ne 2 patthar aamne-saamne rakhe. Phir jaadu waala tilism padha to wohi do (2) patthar bakriyo'n ki tarha ek-doesre se ladne lag gae. Isi tarha ke hairaan kun kaam yaqeeni taur par jadugar logo'n se maal batoorne ke liye hi karta hai.

Aur you'n bhi hota hai ke jadugar is tarha ke jaadu ko jaadu ki doosri qismo'n mein shamil kar deta, chunache wo seher e tafreeq ke saath agar is jaadu ko bhi shamil karde to khavind ko uski khoobsurat biwi badsurat nazar aati hai aur agar seher e mohabbat mein ise shamil karde to khavind ko uski badsoorat biwi khoobsurat nazar aati hai. Aur ye baat yaad rahe ke jaadu ki ye qism jaadu ki doosri qism (Sa'auzah) se bilkul mukhtalif hai, jis mein jadugar hath ki safaai se kaam nikaalta hai.

Seher e Takheel Ka Tod

Is jaadu ka tod har aisee dua aur har aisa zikr se hota hai jis se shaitaan bhaag jaate ho'n. Masalan: Azaan, Ayatal Kursi, Bismillah aur Deegar masnoon azkaar, bashartyeke unko wuzu ki haalat mein padhaa jaae. Agar ye azkaar padhne se jadugar ki chaale'n khatam na ho'n to yaqeen karle'n ke ye wo jadugar hai jo sirf haath ki safaai se kaam leta hai.

¹⁵⁸ Surah Taa Haa: 65, 66

¹⁵⁹ T: Frozen, Motionless

¹⁶⁰ T: Propulsive

Seher e Takheel Ke Tod Ka Amali Namoon

1 basti mein 1 jadugar rahaaesh pazeer tha, wo apni mahaarat se logo'n ke saamne you'n saabit karta ke 1 Quran e Majeed laata, phir Surah Yasin ke safahaat ke saath 1 dhaaga baandh deta, phir us dhaage ke doosre sire ko 1 chaabi¹⁶¹ se baand deta aur chaabi ko fiza mein you'n buland kar deta ke Quran e Majeed dhaage ke saath latka hua nazar aata. Phir kufriya tilism padh kar Quran e Majeed se mukhaatib hokar kehta: Daae'n ghoomo, chunache Quran e Majeed daae'n taraf intehaai tezee ke saath ghoomne lag jaata, phir kehta: Baae'n ghoomo, to Quran e Majeed baae'n taraf bohut teyzee se ghoomne lag jaata. Logo'n ne usey ye harkat karte hue kai baar dekha tha aur wo ye samajhte the ke choo'nke shaitan Quran e Majeed ko hath nahi lagaa sakta, is liye ye usi jadugar hi ki mahaarat hai.

Mujhe uske baare mein maloom hua to main apne 1 dost ko lekar uski taraf rawaana hogaya. Us waqt main F. A. ka taalib e ilm tha. Main ne waha'n poho'nchte hi us jadugar ko logo'n ke saamne challenge kar diya ke ab wo ye harkat karke dikhaae. Chunache wo 1 Quran e Majeed aur 1 dhaaga lekar aagaya, ab usne Surah Yasin ke safahaat us dhaage se baandhe, phir doosre sirey par 1 chaabi baandh di, aur chabi ko fiza mein buland kar diya aur Quran e Majeed us dhaage ke saath latak gaya. Main ne apne dost se kaha ke wo majlis ki ek jaanib baith kar Ayatal Kursi padhta rahe aur khud main doosri jaanib baith kar Ayatal Kursi baar baar padhne lag gaya. Log ye saara manzar apni aankho'n se dekh rahe the, idhar jadugar jab apne kufriya tilism padh kar faarigh hua to Quran e Majeed se mukhatib hokar kehne laga: Dae'n ghoomo, to Quran e Majeed ne koi harkat na ki.

Usne apne kufriya tilism dobara padhe aur Quran e Majeed se baae'n ghoomne ko kaha, lekin phir bhi Quran e Majeed ne koi harkat na ki. Is tarha wo logo'n ke saamne ruswa ho gaya aur uska roab o dab=dabaa khaak mein milkar reh gayaa. Farman e Ilaahi hai:

Aur Allah Ta'ala Zaroor Biz Zaroor Iski Madad Karta Hai
Jo Iske Deen Ki Madad Karta Hai.¹⁶²

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

¹⁶¹ T: Key

¹⁶² Surah Hajj: 40

Seher e Junoon

Hazrat Khaarja ؓ bin Salat kehte hain unke cha-cha Rasool Allah ﷺ ki khidmat mein haazir hue aur Islam qubool kar liya, phir jab wapass jana laga to 1 basti se uska guzar hua jaha'n logo'n ne 1 paagal ko zanjeer se baand rakha tha. Uske ghar walo'n ne usse kaha: *"Hamne suna hai ke tumhara Nabi khair o bhalaai lekar aaya hai, to kya tum is majnoo'n ka ilaaj kar sakte ho?"* To usne Surah Fatiha ko padha jisse usey shifa mil gai. Uske ghar walo'n ne Usko 100 bakriyan bataur e in'aam dee'n. Usne ye saara waaqea Rasool Allah ﷺ ko aakar sunaaya. To Aap ﷺ ne poocha: *"Tum ne kuch aur bhi padha tha?"* Usne kaha: *"Nahi"*. To Aap ﷺ ne farmaya: *"To wo bakriyan qubool karlo, kyou'nke tumne barhaq dam kiya hai aur log to najaaez dam karke logo'n ka maal batorte hain"*.

Aur ek riwayat mein ye bhi hai ke usne 3 din tak usey Surah Fatiha padh kar Subha o Shaam dam kiya aur har martaba Surah Fatiha ko padh kar apni la'ab لعب ko phoonk se mila leta tha. Ye hadees Sunan Abu Dawood *Kitaabut Tib* mein maujood hai.¹⁶³

Seher e Junoon Ki Alaamaat

1. Pareshaan khayaali, hawaas baakhta aur shadeed nisiyaan.
2. Be-tuki baate'n karna.
3. Tuk-tukee baand kar aur tedhee nigah se dekhna.
4. 1 jagah par na theherna.
5. Apni zaahiri shakal o surat ka koi khayal na rakhna.
6. Agar seher e Junoon ziyaada ho to mu'n uthaa kar chalte rehna aur ye maloom na ho ke wo kaha'n jaa rahaa hai.
7. Ghair abaad jagaho'n par so jaana.

Seher e Junoon Kaise Hota Hai?

Jadugar ko junoon ke liye jis jin ki duty lagaana hai wo sab se pehle us shakhs mein dakhil hota hai, jis par jaadu karna maqsood hota hai. Phir uske dimaagh mein morcha bandi kar leta hai aur phir dimaagh ke un hisso'n par shadeed dabaao daalta hai jo so'nch o fikr aur yaad-daasht ke liye khas hote hain. Iske baad seher e Junoon ki alamaat zaahir hona shuroo ho jaati hain.

Seher e Junoon Ka Ilaaj

1. Jis shakhs par seher e junoon kiya gaya ho, uspar qurani ayaat waala dam kare'n jiska zikr maine jaadu ki pehli qism *Seher e Tafreeq* mein kar chuka hu'n.
2. Agar us dauran e mareez par mirgee ka दौरa padhta hai to usse us tarha nimte'n jis ka tareeqa mein pehli qism mein bayan kar chuka hu'n.
3. Agar uspar mirgee ka दौरa nahi padta to kam-az-kam 3 baar uspar dam kare'n. Phir bhi दौरa nahi padta to mundarja zel surate'n record karke mareez ko de de'n aur usey 1 maah rozaana 2-3 martaba sunne ki talqeen kare'n. Surate'n ye hain:
 - ☞ Pehli qism mein jo dam zikar kiya gaya hai, uski ayaat o surate'n.
 - ☞ Isi tarah Surah Baqara, Surah Hood, Surah Al Hijr, Surah al Saafaat, Surah Qaaf, Surah al Mulk, Surah al Jin, Surah al A'ala, Surah al Zalzalaa, Surah al Humaza, Surah al Kaafiroon, Surah al Falaq,

¹⁶³ Imam Nawawi ؒ ne Al Azkaar (87) mein aur Shaikh Albani ؒ ne ise Saheeh, Abu Dawood (V2 P 737) mein ise Saheeh qaraar diya hai.

Surah al Naas. (Yaad rahe ke in ayaat o surah ki paabandi zaroori nahi, in mein munaasib kamee o beshi ho sakti hai).

Is muddat mein mundarja zel Surah ko sunte waqt mareez ko shadeed ghutan ka ehssaas ho sakta hai aur ye bhi ho sakta hai ke us dauran usey mirgee ka दौरा pad jaae aur uski zubaan se jin bolne lag jaae aur aisa bhi ho sakta hai ke ibtedaai 15 dino'n mein usey shadeed takleef mehsoos ho, phir aahista aahista kam hona shuroo ho jaate aur mahina ke aakhir tak wo normal ho jaae. Agar aisa ho to aakhir mein uspar 1 baar phir dam kare'n taa-ke agar jaadu ka koi asar baaqi ho to wo bhi khatam hojaae.

4. Mareez is muddat mein sukoon poh'nchaane waali goliya'n istemaal na kare.
5. Is dauran agar wo bijli ki raushniyo'n mein baithega to yaqeenan jin ko eza poho'nchegi aur shifaa jald naseeb hogi.
6. Seher e Junoon ke ilaaj ki muddat 1 maah bhi ho sakti hai, 3 maah bhi ho sakti hai aur usse ziyaada bhi.
7. Muddat e ilaaj mein mareez Allah ki naa-farmani se parhez kare aur har chotey bade gunah se bache, masalan gaana sunna, cigarette-noshi karna, namazo'n ki adaaigee mein sustee karna, mareez agar aurat hai to uska be-parda rehna.
8. Agar mareez ko mede ka dard mehsoos ho to ye is baat ki daleel hai ke usey jaadu khilaaya ya pilaaya gayaa hai, us soorat mein aap dam waali ayaat e mazkoora paani par padhe'n. Phir usse peene ki talqeen kare'n taa-ke pet mein maujood jaadu toot jaae ya usey ultee aajaae.

Seher e Junoon Ke Ilaaj Ka Amali Namoonaa

Pehla Namoonaa:

Mere paas kuch log aae jinho'n ne apne saath 1 naujawan ko zanjeer mein jakad kar pakda hua tha, usne mujhe ko dekha to daod lagaadi aur pao'n mein lagee zanjer tod-dee. Uske saath aae hue logo'n ne usey pakad liya to mai ne uspar Quran e Majeed ko padhna shuroo kar diya. Is dauran wo mere mu'n par baar baar thookta raha. Aakhirkaar main ne unhe'n chand cassetts dee'n aur naujawaan ko unhe'n sunne ki talqeen karke 45 din ke baad dobara aane ka kaha.

Is muddat ke baad wo chal kar mere paas aaya to damaaghi taur par bilkul theek ho chuka tha, usne aate hi mujh se moazarat¹⁶⁴ ki laa-shaoori taur par usse mere mu'n par thookne ki ghalati ho gai thee. Main ne uspar dobara dam kiya to koi cheez zaahir na hui aur is tarha wo shifayaab hokar chala gaya. Jaate hue usne mujhse sawaal kiya ke kya shifayaab hone par sadqa karna ya roze rakhna zaroori hai? Main ne usey bataaya ke zaroori to nahi, albatta shukrane ke taur par agar wo sadqa karna chaahe ya nafli roze rakhna chaahe to ye bohut acchi baat hai.

Doosra Namoonaa:

Mere paas 1 aisa naujawaan aaya jo paagal ho chuka tha aur apne maamulaat ko shak ki nigaah se dekhta tha. Main ne uspar dam kiya to maloom hua ke usko seher e junoon kiya gay hai aur aise waqt mein kiya gay hai jab ye shadi karne wala tha. Maine usey chand cassette'n sunne ke liye aur paani par dam karke usey diya aur 1 maah ke baad dobara aane ke liye kaha, taqreeban 20 din ke baad uska ek rishtedaar aaya aur usne mujhe khush khabri di ke ab wo naujawaan bilkul tandrast hai aur shadi kar chuka hai, uspar main Allah Ta'ala ka shukar adaa kiya jis ki taufeeq se ise shifaa naseeb hui.

¹⁶⁴ T: Asked to forgive him

Seher e Khamool (Kaahili o Sustee)

Seher e Khamool ki a'alaamaat

1. Khalwat pasandi.¹⁶⁵
2. Khud Gharzee.
3. Mukammal Khaamoshi.
4. Pareshaan Khayaali.
5. Hamesha Sar-dard.
6. Mehfilo'n se Karaahat.
7. Hamesha Sust Rehna.

Seher e Khamool Kaise Ho Jaata Hai.

Jadugar 1 jin ko us shakhs ki taraf bhejta hai jis par jaadu karna maqsood hota hai aur uske zimme ye kaam lagaata hai ke wo uske dimaagh par morcha bandi karle aur uske liye khalwat pasandi aur ilahidgee ke asbaab paeda kare. So wo jin maqdoor bhar uski koshish karta hai, uske baad *Seher e Khamool* ki alaamaat zahoor pazeer hoti hain.

Seher e Khamool Ka Ilaaj

1. Ua par wo dam kare'n jiska zikar "*Seher e Tafreeq*" mein kiya gaya hai.
2. Agar us par mirgee ka दौरa shuroo ho jaae aur jin iski zaban se bolne lag jaae to iske saath usi tarha nimte'n jis tarha hamne uska tareeqa pehli qism mein bayan kar diya hai.
3. Agar mirgee ka दौरa na pade to uske liye 3 cassette mundarja zel surato'n se record kare'n, Surah Fatiha, Surah al Baqara, Surah Aale Imran, Surah Yasin, Surah al Saaffaat, Surah al Ad Dukhan, Surah al Zaariyaat, Surah al Hashar, Surah al Meraj, Surah al Ghasihya, Surah al Zalzal, Surah al Qaaria'a, Surah an Naas. Mareez 1 cassette subha ke waqt, doosri Asr ke waqt aur teesri sone se pehle 45 din tak rozaana sune, ye muddat 60 din tak bhi ho sakti hai.
4. Is muddat ke khaatme ke saath hi In Sha Allah mareez ko shifa naseeb ho chuki hogi.
5. Mareez is dauran sukoon poh'nchaane waali dawaa'o'n se parhez kare.
6. Agar mareez mede ka dard mehsoos kare to dam waali ayaat paani par padhe'n. Jise wo is muddat ke dauran peeta rahe.
7. Agar mareez hamesha sar dard ki shikaayat karta ho to in ayaat ko paani par padhe'n. Phir wo mareez par teesre din is se ghusl karta rahe, bashartye ke paani mein izaafa na kare, usey aag par garam bhi na kare aur saaf suthree jagah par ghusal kare.

¹⁶⁵ T: Wants to be alone

Seher e Hawaatif (Cheekh o Pukaar)

Seher e Hawaatif ki alaamaat

1. Khofnaak Khuwaab.
2. Khuwaab mein use you'n lage jaise use koi pukaar raha ho.
3. Haalaat e bedaari mein kuch awaaze'n sunaai de'n aur koi shakhs nazar na aae.
4. Kasrat e Wasaawes.
5. Apne dost ahbaab ke baare mein ziyada shukook o shubhaat mein muhtala hona.
6. Khuwaab mein use you'n lage jaise wo ek buland choti se girne waala hai.
7. Khuwaab mein use haiwanaat nazar aae'n, jo iuske peeche bhaag rahe ho.

Seher e Hawaatif Kaise Hojaata Hai?

Jadugar 1 jin ko ye duty lagaa ke bhejta hai ke falaa'n aadmi ko neend aur haalat e bedaari dono mein be-tawajjoh banaade, chunache wo neend ki haalat mein khoo'n-khwar jaanwaro'n ki shakal mein uske saamne aata hai aur haalat e bedaari mein usey ajeeb o ghareeb awaazo'n mein ya un logo'n ki awaazo'n mein pukaarta hai, jinhe'n wo jaanta pehchaanta hai, phir usey har qareebi aur door ke rishtedaaro'n ke muta'alliq shukook o shubhaat mein muhtala kar deta hai. Iske baad *Seher e Hawaatif* ki alaamaat jadu ki quwwat ke mutaabiq zaahir hona shuro ho jaati hain. Agar zordaar tareeqe se jaadu kiya gaya ho to usey junoon tak poh'ncha sakta hai aur agar aisa na ho to waswase ki hadd tak hi rehta hai.

Seher e Hawaatif Ka Ilaaj

1. Mareez par wo dam kare'n jiska zikar pehli qism mein kar-diya gaya hai.
2. Agar usey mirgee ka दौरa shuroo ho jaae to iske saath nimatne ka tareeq bhi pehli qism mein bayan kar diya gaya hai aur agar mirgee ka दौरa shuroo na ho to usey darj e zel talimaat de'n:
3. Mareez ko chaahiye ke wo sone se pehle wazu karle¹⁶⁶ aur Ayatal Kursi padh le.¹⁶⁷
4. Sone se pehle muawwuzat¹⁶⁸ ko padhe, phir apni dono hatheliyo'n mein phoonk kar unhe'n poore jism par pherle.¹⁶⁹
5. Subha ke waqt Surah al Saffaat aur sote waqt Surah Ad Dukhan ki tilaawat kare ya in dono surah ko cassette se sunle.
6. Har teesre 3 din Surah al Baqara ki tilaawat kare ya usey sunle.
7. Sone se phele Surah al Baqara ki aakhri 2 ayaat ko padh le.
8. Sote waqt ye dua padh le:

Aye Allah! maine tere naam ke saath (bistar par) apni karwat rakhee. Aye Allah! mere gunah bakhsh de aur mere shaitan ko ruswaa karde aur (is se) meri gardan azaad karde aur mujhe a'ala majlis mein shaamil farma.¹⁷⁰

بِسْمِ اللَّهِ وَصَلْتُ جَنِّي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِئْ شَيْطَانِي،
وَفُكِّ رَهَائِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

9. Ye surah 1 cassette mein record karke mareez ko de de'n jisey wo rozaana 3 baar suna kare. Surah Haa Meem Sajda, Surah al Fatha, Surah al Jin. In Talimaat par wo 1 maah tak amal kare.

In sha Allah shifaa naseeb hogi.

¹⁶⁶ Bukhari V1 P357; Fateh o Muslim V17 P32

¹⁶⁷ Bukhari V4 P487

¹⁶⁸ T: Surah Ikhlas, Surah Falaq, Surah Naas

¹⁶⁹ Bukhari V11 P125

¹⁷⁰ Abu Dawood: 5054 iski sanad ko Imam Nawawi ne Al

Azkaar:77 mein, Albani ne Mishkath: 2409 mein Saheeh qaraar diya hai.

Seher e Amraaz...

Seher e Amraaz ki Alaamaat

1. Kisi 1 azoo¹⁷¹ mein daaemi dard¹⁷².
2. Mirgee ka daura.
3. Azaa e jism mein se kisi ek azoo ka be-harkat ho jaana.
4. Poore jism ka be-harkat ho jaana.
5. Hawaas e Khamsa mein se kisi ek ka be-amal ho jaana.

Yahaa'n 1 tambeeh karna zaroori hai aur wo ye ke mazkoora alaamaat chand jismaani beemariyo'n ki alaamaat se milti julti hain. Jaadu aur jismaani beemari mein farq is tarha hoga ke mareez par dam karke dekhe'n, agar dauran e qira-at uske jism mein koi tabdeeli roo-numaa hoti hai, masalan sar chakraana, sar dard, haath pao'n ka sunn ho jaana ya kaa'npna, to yaqeeni taur par uspar jaadu ka asar hai aur agar aisa na ho to usey jismaani beemari hai. Jiske ilaaj ke liye usey doctoro'n ke paas le jaana chaahiye.

Seher e Amraaz Kaise Ho Jaata Hai?

Ye baat har shakhs ko maloom hai ke dimaagh jism ka hukumraan hota hai, chunache insan ke hawaas mein se har ek ka dimaagh mein 1 markaz hota hai jaha'n se usey talimaat milti hain. Misaal ke taur par aap agar apni ungli aag ke qareeb kare'n to fauri taur par ungli dimaagh mein apne markaz e ehssaas ko signal degi, phir ye markaz usey hukum dega ke fauran aag se door ho jaae kyou'nke uska qurb khatarnaak saabit ho sakta hai. So wo ungli apne hukumraan ke hukum ke mutaabiq fauran aag se door hojaati hai aur ye sab kuch lamha bhar ke andar mukammal ho jaata hai.

Farmaan e Ilaahi hai:

Ye Allah Ki Makhlooq Hai, So Mujhe Dikhaao Ke Allah
Ke Alaawa Doosro'n Ne Kya Paeda Kiya Hai?¹⁷³

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

Jadugar ne jab kisi insan par *Seher e Amraaz* karna hota hai to jin uske dimaagh ke us markaz par morcha band ho jaata hai jiski duty jadugar lagaata hai. Masalan kaan ka markaz e ehssaas, ya aankh ya haath ya pao'n ka markaz e ehssaas. Uske baad us azoo ki 3 haalato'n mein se 1 haalat roonuma ho sakti hai.

1. Jin ya to azoo aur uske markaz e ehssaas ke darmiyan signal ka tabaadla (Allah ki qudrat se) rok deta hai, jis se wo azoo be a'amal ho jaata hai aur mareez behra ho jaata hai, ya andha, ya goongha ho jaata hai ya azoo be-harkat ho jaata hai.
2. Ya phir wo kabhi signal ke tabaadle ko rok leta hai (Allah ki qudrat se) aur kabhi chod deta hai, jis se wo azoo kabhi be-amal ho jaata hai aur kabhi kaam karna shuroo kar deta hai.
3. Aur ya phir jin azoo aur uske markaz e ehssaas ke darmiyan baghair asbaab ke lagataar aur intehaai tez signalz ka tabaadla karta hai, jis se wo azoo sakht ban jaata hai aur agar mukammal taur par bekaar nahi ho jaata to kam-az-kam be harkat zaroor ho jaata hai. Farmaan e Ilaahi hai:

Aur Wo Kisiko Allah Ke Hukum Ke Baghair Nuqsan Nahi
Poh'ncha Sakte.¹⁷⁴

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

¹⁷¹ T: only in 1 particular part of body

¹⁷² T: Continious paen

¹⁷³ Surah Luqman: 11

¹⁷⁴ Surah Baqara: 102

Is ayat se saabit hua ke jadugar Allah ke hukum se nuqsaaan poh'ncha sakte hain. Lehaza is mein ta'ajjub ki koi baat nahi hai. Bohot saare Doctor's pehle is haqeeqat ka eteraaf nahi karte the, lekin unho'n ne jab apni aankho'n se chand cases dekhe to ise tasleem karne ke alaawa unke liye koi aur caara e kaar na tha.. Mere paas 1 Doctor aaya aur aate hi kehne lagaa: *"Main 1 aise maamle ki wajah se aaya hu'n, jis ne mujhe dehshat zadaa kar diya hai hai"*.

Maine kaha: *"Khair to hai, kya hua?"*

Usne kaha: *"Mere paas 1 aadmi apne faalij-zada¹⁷⁵ bete ko lekar aaya jo harkat karne ke qaabil nahi tha, main ne uska muaaina kiya to mujhe maloom hua ke uski peeth ki haddiyo'n mein aisee beemari hai jis ka ilaaj kisi Doctor ke paas nahi, na operation se na kisi aur tareeqe se, chand hafte guzarne ke baad wo aadmi dobara mere paas aaya to main ne usse poocha ke uske faaluj zada bete ka kya haal hai? To usne jawab diya ke ab wo theek hai, baith bhi sakta hai aur chal bhi leta hai, maine usse poocha ke tumne uska ilaaj kiske paas kiya? To usne bataaya ke waheed (Saahib e Kitaab) ke paas, chunache main aapke paas ye jaanne ke liye aaya hu'n, ke aapne us bacche ka ilaaj kis tarha se kiya?"*

Main ne usey bataaya ke uspar maine Qurani ayaat padhi thee'n aur kalongji ke tel (T: Oil) par dam karke diya tha, jisey faalij zada azaa par malnaa tha, iske baad alhamdulillah wo shifa yaab hogaya.

Seher e Amraaz Ka Ilaaj

1. Uspar *Seher e Tafreeq* waala dam kare'n, agar usey mirgee ka दौरa shuroo ho jaae to bayan kiye gae tareeqe ke mutaabiq uske jin ke saath nimte'n.
2. Agar mirgee ka दौरa shuroo na ho aur us mein kuch tabdeeliya'n roonumaa ho'n to usey mundarja zel talimaat de'n.
 - 1 cassette mein darj e zel surate'n record karke mareez ko de de'n jisey wo rozana 3 baar sune: Surah al Fateha, Ayatal Kursi, Surah Ad Dukhan, Surah al Jin, Qisaal al Soor, Ma'auzaat.
 - Darj e Zel dam kalonji ke tel (T: Oil) par kare'n jisey wo subha o shaam apni peshaani aur mutassira azoo par malta rahe: Surah al Fatiha, Al Muawwuzatain.

Aur Ham Quran Mein Wo Kuch Naazil Farmaate Hain Jo Momino'n Ke Liye Rahmat Aur Shifa Hai.¹⁷⁶

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Main Allah ke naam se tujhe dam karta hu'n aur Allah tujhe har takleef-dah beemari aur har rooh e badd ya hasad karne waali aankh ki buraai se shifaa dega....

بِسْمِ اللّٰهِ اَرْقِيْكَ وَاللّٰهُ يَشْفِيْكَ مِنْ كُلِّ دَاءٍ يُّؤْذِيْكَ وَمِنْ كُلِّ نَفْسٍ اَوْعَيْنِ حَاسِدٍ اللّٰهُ يَشْفِيْكَ.....

Aye Allah! Tu logo'n ka parwardigaar hai, takleef door farma aur shifa bakhsh kyou'nke tu shifa bakhshne waala hai. Teri shifa ke alaawa koi shifaa nahi. Aisee shifaa ataa farma jo beemari ko jad se ukhaad de.

اللّٰهُمَّ رَبَّ النَّاسِ اَذْهِبِ الْبَاسَ. وَاشْفِ اَنْتَ الشّٰفِىُّ لَا شِفَآءَ اِلَّا شِفَاؤُكَ شِفَآءٌ لَا يُغَادِرُ سَقَمًا.

Mareez in talimaat par 60 din tak musalsal amal karta rahe, agar marz khatam ho jaae to theek hai warna dobara uspar dam kare'n aur kalonji ke tel (T: Oil) par dam karke de'n.

¹⁷⁵ T: Paralysed

¹⁷⁶ Surah Isra: 82

Seher e Amraaz Ke Ilaaj Ke Amali Namoonae

Pehla Namoonae:

1 khatoon ko uska baap aur bhaai mere paas lekar aae, wo khamosh thee, baat nahi kar sakti thee, balke mu'n bhi nahi khol sakti thee, hatta ke khaane ke liye bhi. Illa ye ke wo uska mu'n zabardasti khol de'n aur usey juice aur doodh waghaira pilaa de'n. Uski ye haalat 35 din se isi tarha se thee. Maine uspar dam kiya to bolne lag gae. Alhamdulillah.

Doosra Namoonae:

1 khatoon ne bataaya ke usey taang mein shadeed dard mehsoos hota hai. Maine kaha: Shayad usey koi jismaani beemari hogi, lekin choo'nke wo ba-mushkil chal sakti thee. Is liye maine uspar dam karna shuroo kiya, abhi usne Surah Fateha ko hi suna tha ke uspar mirgee ka दौर pad gaya aur uski zubaan se jin bolne lag gaya aur usne bataaya ke wohi hai jis ne uski taang pakad rakhi hai. So maine usey nikal jaane ka hukm diya, wo nikal gaya to aurat apne fitri andaaz se chalne ke qaabil hogai. **Walhamdulillah Rabbil A'alameen.**

Teesra Namoonae:

Ek shakhs mere paas aaya jiska mu'n daae'n taraf waazeh taur par mudaa hua tha.¹⁷⁷ Maine uspar dam kiya to uski zubaan par jin bolne laga aur usne kaha ke us shakhs ne mujhe eeza¹⁷⁸ poh'nchai thee. Main ne jin ko samjhaya ke yaqeenan isne tumhe'n nahi dekha hoga aur tum par ye baat haraam hai ke tum kisi musalman ko eeza poh'nchao. Jin ne meri baat maanli aur usse nikal gaya, jiske baad uska mu'n bilkul seedha ho gaya. **Alhamdulillah**

Chautha Namoonae:

Mere pas ek ladki ka waalid aaya aur usne apni beti ki haalat you'n bayan ki: *"Meri beti ek andhonaak haadse se do-chaar hogai¹⁷⁹ hai aur 2 maah se behosh padi hai. Abu sun to leti hai lekin bol nahi sakti. Uske jism ka koi hissa harkat nahi karta aur kuch khaa bhi nahi sakti aur us waqt wo Abha shaher ke Aseer Hospital mein padee hai, jaha'n doctors ne use neend-aawar goliiyan khilaa kar sulaa diya hai aur 1 Doctor ne mujhe bataaya ke uske saare test bilkul durust hain aur unhe'n kuch pataa nahi chal rahaa ke usey kya hua hai? Albata unho'n ne uske nar-khare¹⁸⁰ mein 1 suraakh kar diya hai taa-ke wo saans le sakey aur naak se 1 pipe dakhil kar diya hai taa-ke usey ghizaa dee jaa sakey aur wo apni zindagi ke baaqi ayyam isi haalat mein aur usi chaar-paai par padee guzaarde".*

Maine us ladki ka qissa suna aur agar Shaikh Saeed bin Misfar Qahtaani *Hafizahullah* ki khusoosi sifaarish na hoti to main uska ilaaj karne ke liye khud chal-ke uske paas na jaata. Kyou'nke ye meri aadat nahi. So mujhe majbooran jaana padaa, hospital se khusoosi taur par mere liye ijaazat naama liyaa gaya ke main mulaqaat ke auqaat ke alaawa doosre waqt mein jaakar mareeza ka ilaaj kar saku'n. Main gaya to waqeeatan uski haalat wohi thee jo uske walid ne bayaan ki thee. Intehaai kamzoor ho chuki thee, albatta bolti nahi thee.

Maine usse jaadu ki kuch alamaat ke muta'alliq sawaal kiya to usne nafee mein sar hilaa diya aur mujhe kuch bhi maaloom na ho sakaa ke usey kya hai. Us dauraan maghrib ki namaz ka waqt ho gaya. Chunache maine namaze mein uske liye dua ki phir waapas lauta aur Surah Falaq ko uspar padha. Nez ye dua bhi padhee:

Aye Allah! aye logo ke rabb! azaab o takleef ko door karde aur shifa ataa farma, tu hi shifa dene waala hai, teri di hui shifa ke siwa koi shifa nahi hai, aisee shifa de ke bimaari kuch bhi baaqi na rahe.¹⁸¹

اَللّٰهُمَّ رَبَّ النَّاسِ اَذْهِبِ الْبَاسَ، وَاَشْفِ اَنْتَ الشَّافِىُّ لَا شِفَاءَ
اِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

¹⁷⁷ T: Face was turned towards right side

¹⁷⁸ T: Paen

¹⁷⁹ T: My daughter met with an serious accident

¹⁸⁰ T: Throght

¹⁸¹ T: Tarjuma Mohaddis Forum se liya hai.

Allahumma Rabb Annaasi Azhibil baasi Washfi Antash Shaafi Laa Shifaa'i Illa Shifaauka Shifaa-an alla Youghaadiru Saqaman.

Wo ladki Allah ke fazal o karam se bolne lag gae, uska baap aur bhaai khushee ke maare rone lag gae aur uska baap mere sar ka bosa lene ke liye utha, maine usey samjhaaya ke kisi shakhs ke muta'alliq ye aqeeda na rakho ke wo shifaa de sakta hai. Kyou'nke shifaa Allah hi ke haath mein hai aur usi ne likh rakha tha ke tumhari beti ko mere hatho'n aur is ghadee mein shifaa naseeb hogi, so Allah ka shukar adaa karo.

Us ladki ne Allah ka shukar adaa kiya aur kehne lagee: *"Ab main haspataal se jaana cahti hu'n"*.

Uske baad ek muddat gae, phir uska bhaai aaya aur usne khushkhabree di ke ab wo ladki khairiyat se hai aur wo mujhe daawat dene aaya hai, maine usey inkaar kar diya, is khadsha ki binaa par ke kahee'n ye daawat mera moaawaza na ban jaae.

Paachwa'n Namoonaa:

Ek naujawaan marz ki haalat mein mere paas aaya, main ne uspar Quran e Majeed ko padha to uski zubaan par jin bolne lag gayaa aur usne bataaya ke falaa'n jadugar ne is naujawan par jaadu karne ke liye meri duty lagaai hai aur uspar jo jaadu kiya gaya hai wo uske ghar ki dehleez mein padaa hua hai. Main ne usey usse nikal jaane ka hukam diya to wo nikal gaya, phir uske ghar waale ghar gae aur ghar ki dehleez ko khoda to waqeeatan waha'n par kuch kaaghazaat mile jin par kuch huroof likhe hue the, unho'n ne wo kaaghazaat paani mein bhigo diye. Jisse uspar kiya gaya jaadu toot gaya.

Seher Istehaaza

Seher e Istehaaza kaise hota hai?

Is qism ka jaadu sirf aurto'n par hota hai, iska tareeqa ye hai ke jadugar 1 jin ko us aurat par musallat kar deta hai jis par jaadu karna maqsood hota hai aur uski ye duty lagata hai ke wo usey istehaaza ki beemari mein muhtala karde. Chunache jin aurat mein dakhil ho jaata hai aur uski rago'n mein khoon ke saath saath gardish karta hai. Farmaan e Nabavi ﷺ hai:

Shaitan Insani Jism Mein Khoon Ki Tarha Gardish Karta hai.¹⁸²

الشيطان يجري من ابن آدم مجرى الدم.

Aur dauran e gardish jab wo rehm¹⁸³ ki rago'n mein poho'nchta hai to unme edd lagaa deta hai jis se in rago'n se khoon behnaa shuroo ho jaata hai.

Hazrat Hamnata bin Jahash رضي الله عنه ne jab istehaza ke mutalliq Rasool Allah ﷺ se poocha to Aap ﷺ ne farmaya: *"Istehaaza to sirf shaitaan ke edd lagaane ki wajah se hota hai"*.¹⁸⁴

Ek aur riwaayat mein you'n hai: *"Ye to ek rag se behne waala khoon hai, haiz nahi hai"*.¹⁸⁵

In dono riwayato'n se maloom hua ka istehaaz aurat ke rehm mein maujood rago'n mein se kisi 1 rag mein shaitan ke edd lagaane ki wajah se hota hai.

Istehaaz Kya Hota Hai?

Imaan Ibne Kaseer kehte hain: *"Istehaaza ye hai ke haiz ke dino'n ke baad bhi aurat ko khoon aata rahe"*.¹⁸⁶ Aurat ko ye khoon ek maah tak aasakta hai aur uski tadaad mein kamee beshee ho sakti hai.

Seher e Istehaaza Ka Ilaaj

Paani par dam kare'n, phir wo paani mareeza ko de'n jis se wo 3 din tak peeti rahe aur ghushl bhi karti rahe. In sha Allah khoon aana ruk jaaega. Shaik ul Islam Ibne Taimiyya رحمه الله ne iske jawaaz ka fatwa diya hai ke *Mustahaaza* ke liye quraani ayaat likh kar dee jaa sakti hai aur wo unse ghushl bhi kar sakti hai.

Istehaaza Ke Ilaaj Ka Amalali Namoonah

Ek khatoon mere paas aai jisko bohot ziyaada khoon aarahaa tha, maine uspar dam kiya aur quran e majeed ki kuch cassettes sunne ke liye usey de dee'n. Chand ayyam ke baad uska khoon bilkul ruk gaya aur wo shifayaab ho gae.

¹⁸² Bukhari V4 P282 – Muslim V14 P155

¹⁸³ T: Vagina

¹⁸⁴ Sunan Tirmizee Hasan Saheeh

¹⁸⁵ Musnad Ahmad, Sunan Nasai, iski sanad acchi hai

¹⁸⁶ An Nihaaya V1 P429

Shaadi Mein Rukaawate'n Daalne Ka Jaadu

Alaamaat

1. Daaimee Sardard.
2. Seeney mein shadeed ghutan ka ehssaas, khaas taur par Asar ke baad se lekar aadhi raat tak.
3. Mangetar ko badsoorat manzar mein dekhna.
4. Bohot ziyaada pareshaan khayaali
5. Neend ke dauraan bohot ziyaada ghabraahat.
6. Kabhi kabhi mede mein shadeed dard.
7. Peeth ki nichlee haddiyo'n mein dard.

Ye Jaadu Kaise Hota Hai?

Koi keena-parwar aur saazishi insan paleed jadugar ke paas jaata hai aur usse mutaalba karta hai ke falaa'n aadmi ki beti par jaadu kardo taa-ke wo shadi na kar sakey. Jadugar uska aur uski maa ka naam pooch leta hai. Phir uska koi kapda talab karta hai, uske baad uspar jaadu kar deta hai aur is silsile mein 1 ya 1 se ziyaada jinno'n ki duty lagaa deta hai.

So ye jin apni duty sar-anjaam dene ke liye us aurat ka peeche karna shuroo kar deta hai. Agar usey mauqa mil jaae to us mein dakhil ho jaata hai, phir usey is hadd tak pareshan karta hai ke jo bhi uski mangnee ka paeghaam lekar uske paas jaata hai. Wo uske saath shadi karne se fauran inkaar kar deti hai. Agar us mein dakhil hone ka mauqa na mile to baahar baahar se jin ki koshish hoti hai ke har mard ko us aurat ke saamne badd soorat saabit kare aur khud us aurat ko mardo'n ke zaheno'n mein badd soorat aurat ke taur par saabit kare.

Chunache wo aurat har mard ke saath shadi karne se bila-wajah inkaar kar deti hai aur agar koi mard uske saath shadi karne ke liye tayyar bhi ho jaae to shaitan uske dil mein musalsal was-wasey daalta hai aur usey usse badd-zan kar deta hai. Aur aisa bhi hota hai ke aurat ke ghar mein jo shakhs bhi us aurat ke saath shadi karne ki niyyat se dakhil hota hai usey shadeed ghutan ka ehssaas hota hai aur uska ghar usey jail-kahaana lagta hai. Iske baad wo dobara us ghar mein dakhil hone ka so'nch bhi nahi sakta.

Is Jaadu Ka Ilaaj

1. Mareeza par pehli qism mein mazkooor dam waali ayaat o Surah padhe'n, agar uspar mirgee ka दौरा pad jaae aur jin bolne lag jaae to uske saath usi tareeqe se nimte'n jo "*Seher e Tafreeq*" mein bayan kar diya gaya hai.
2. Agar uspar mirgee ka दौरा na pade aur uske jism mein kuch tabdeeliya'n roo-numaa ho'n to usey mundarja zel talimaat de'n:
 - Wo sharai parde ki paabandi kare.
 - Namaaze'n unke auqaat mein adaa karne par hameshgee kare.
 - Gaane aur mausiquee waghaira na sune.
 - Sone se pehle wazu karle aur Ayatal Kursee ki tilaawat kare.
 - Muawwuzaat ki tilaawat ke baad apni hatheliyo'n mein phoo'nke, phir unhe'n poore jism par mal le.
 - 1 ghante ki cassette mein Ayatal Kursi ko baar baar record kare'n, jisey wo rozaana 1 baar sunti rahe.

- 1 doosri cassette mein muawwuzaat (Surah Iqlaas, Surah Falaq, Surah Naas) ko baar baar record kare'n aur usey bhi rozaana 1 baar sunne ki usey talqeen kare'n.
- Paani par dam karke usey de de'n, jis se wo har teesre din peeti aur ghusl karti rahe.
- Namaz e Fajr ke baad 100 martaba ye dua padha kare:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Aurat in talimaat par mukammal 1 maheena amal kare, iske baad In sha Allah usey yaa to mukammal shifaa naseeb ho jaaegi aur jaadu toot jaaega. Ya phir uski takleef mein izaafa ho jaaega. Agar aisa ho to uspar dobara dam kare, In sha Allah, usey mirgee ka daura padega aur jin aapke saath guftagu shuroo kardega, phir aap usse us tareeqe ke mutaabiq nimat sakte hain, jis ka zikar pehle kiya jaa chuka hai.

Is Jaadu Ke Ilaaj Ka Amali Namoonah

Ek naujawaan mere paas aaya aur kehne lagaa: *“Hamaare yaha’n 1 ajeeb o ghareeb ladki hai, koi bhi shakhs jab uske saath shadi karne ka mutaalba karta hai wo ba-khushi qubool kar leti hai, lekin raat ko sone ke baad jab subha ke waqt bedaar hoti hai to apni raae badal leti hai aur koi sabab bataae baghair usse shaadi karne se saaf inkaar kar deti hai aur aisa kai baar ho chuka hai jis se hame’n uske mutalliq shak sa hone lagaa hai aapki uske baare mein kya raae hai?”*

Maine uspar dam kiya to uspar mirgee ka daura pad gayaa aur 1 (khatoon) jin uski zabaan se bolne lag gae.

Main ne usse poocha: *“Tum Kaun ho?”*

Jin Khatoon: *“Main falaa’n hu’n (uska naam ab mujhe yaad nahi)”*.

“Tum is ladki mein kyou’n dakhil huee?”

Jin Khatoon: *“Kyou’nke mujhe isse mohabbat hai.”*

“Isey tujh se koi mohabbat nahi aur saheeh saheeh bataao ke tum kya caahti ho?”

Jin Khatoon: *“Main nahi caahti ke ye shaadi kar le”*.

Tumhaara ab tak isse kya sulook rahaa hai?

Jin Khatoon: *“Jab bhi koi shakhs isse mangnee ke liye aata tha, main isey raat ko khuwaab mein dhamkiyaa’n deti thee ke agar toone shadi karli to tumhe’n sangeen nataaej ka saamna karna padega”*.

“Tumhaara deen kya hai?”

Jin Khatoon: *“Main musalmaan hu’n”*.

“Agar tum musalmaan ho to tumhare liye qata’an durust nahi ke tum kisi musulman ko is tarha ezaa do. Farmaan e Nabawi ﷺ hai “Na Apne Aapko Nuqsan Poh’nchaao Na Doosre Ko”.¹⁸⁷

Meri ye guftagoo sunkar wo jin khatoon us ladki se nikal jaane par aamaada ho gai aur waqeatan usse nikal gae aur ladki shifaayaab ho gai. *Walhamdulillah*

Jaadu Ke Mutalliq Chand Ahem Maalumaat

1. Jaadu ki alaamaat ka marz ki alaamaat se ishtebaah¹⁸⁸ ho sakta hai.

¹⁸⁷ Sunan Ibne Majah (2340,2341) Silsila Ahadees us Saheeha (250) & Al Arwaa (894)

¹⁸⁸ T: Similar

2. Jis shakhs par jaadu kiya gaya ho, agar uske mede mein daaimi¹⁸⁹ dard rehta ho to ye is baat ki daleel hoti hai ke usey jaadu pilaaya ya khilaaya gaya hai.
3. Qurani ilaaj 2 sharto'n ke saath faaedamand saabit hota hai:
 - Ma'alij¹⁹⁰ Allah ki shariyat ka paaband ho.
 - Qurani ilaaj ki taaseer par mareez ko mukammil yaqeen ho.
4. Jaadu ki beshtar qismo'n mein darj e zel alaamaat maujood hoti hain, seeney ki ghutan khaas kar raat ke waqt.
5. Jaadu ki jagah ka 2 baato'n se pataa chal sakta hai:
 - 1 to ye ke khud jin bataa de ke usne falaa'n jagah par jaadu rakha hua hai aur aap uski ye baat us waqt tak durust tasleem na kare'n, jab tak 1 aadmi bhijwa kar uski bataai hui jagah se jaadu ki maujoodgi ya adm maujoodgi ki tasdeeq na karwaale'n. Kyou'nke jinno'n mein jhoot bohot ziyaada paaya jaata hai.
 - Mareez ya ma'alij kisee fazeelat waale waqt mein (masalan raat ka aakhri teesra hissa) poore ikhlaas aur khushoo o khzoo ke saath 2 rakat nafil adaa kare aur Allah se dua kare ke wo jaadu ki jagah ke mutalliq usey khabardaar karde. Apko khuwaab ke zariye ya ehssaas o shaoor ke zariye ya ghaalib gumaan ke zariye maloom ho jaaega ke jis cheez par jaadu kiya gaya hai wo falaa'n jagah par padee hui hai. Agar aisa ho jaae to Allah Ta'ala ka shukar bajaa laana chaahiye.
6. Jaadu ki tamaam qismo'n ke ilaaj ke liye aap kalonji ke tel (T: Oil) par dam kar sakte hain jisey mareez mutassera azoo par subha o shaam mal sakta hai.

Sahihain¹⁹¹ mein 1 hadees maujood hai, jiske alfaaz you'n hain:

Kalonji Mein Har Beemari Ka Ilaaj Hai Siwaae Maut Ke.¹⁹²

الحبة السوداء شفاء من كلِّ داءٍ إلا لاسام.

Mareeza Ko Allah Ne Jaae Jaadu Dikhaadi

Mere paas 1 naujawaan ladki aai, maine uspar quran e majeed ko padha to mujhe maloom hua ke uspar bohot taaqatwar qism ka jaadu kiya gaya hai. Kyou'nke usey neend aur bedaari dono halato'n mein khayaali tasweere'n aur saae nazar aate the... Khulaas ye ke maine uske gharwaalo'n ko ilaaj bata diya aur ghar waapas jane ki talqeen ki.

Unho'n ne poocha: *"Kya ham jaae jaadu ke muta'alliq jaan sakte hain?"*

Maine kaha: *"Haa'n, raat ke aakhri teesre hisse mein jabke Allah Ta'ala asmaani duniya par naazil hota hai aur duae'n qubool karta hai. Allah Ta'ala se dua kare'n ke wo aapko jaae jaadu ke muta'alliq khabardaar karde".*

Chunache khud mareez ladki ne raat ko uth kar namaz padhi aur Allah Ta'ala se is silsile mein dua ki, phir usne khuwab mein dekha ke 1 aadmi uske hath pakad kar ghar ki 1 jaanib le jaa raha hai aur usey jaae jaadu ke muta'alliq bataa raha hai. Subha hui to usne apne ghar walo'n ko ye khuwaab sunaaya. Chunache wo usi jagah par gae to jis cheez mein jaadu kiya gaya tha wo waha'n maujood thee. Unho'n ne usey wha'n se nikaal diya aur is tarha jaadu toot gaya aur ladki shifayaab hogai. *Walhamdulillahi Rabbil A'alameen!*

¹⁸⁹ T: Continious

¹⁹⁰ T: The person who is curing the patient, person who is reciting Quran on patient

¹⁹¹ T: Bukhari & Muslim

¹⁹² Bukhari (5687) – Muslim (2215)

Saatwaa'n Hissa: Biwi Se Qurb Ki Bandish Ka Jaadu

Isse muraad ye hai ke 1 tandrust mard apni biwi se jima'a¹⁹³ na kar sakey aur uski kaifiyat kuch is tarha se hoti hai ke jin insan ke damagh mein us jagah par morcha bandi kar leta hai jaha'n se a'azaae tanaasul¹⁹⁴ ko shehwaani hidaayat milti hain. Phir jab insan apni biwi ke qareeb hokar usse jima'a ka irada kar leta hai to jin us dimaaghi markaz ko be amal kar deta hai jo a'azaa e tanasul mein shehwaani jazbaat bhadkaata hai. Isse mard ka alaa e tanasul sikud jaata hai aur wo apni biwi se jima'a karne ke qaabil nahi rehta. Jin ki ya shaitaani harkat us waqt amal mein aati hai jab khavind jima'a karne ke liye bilkul tayyar hota hai. Aen waqt par wo ye harkat karke usey jima'a se aajiz kar deta hai.

Yaad rahe ke ye haalat jis tarha se mard ke saath hoti hai, usi tarha aurat ke saath bhi ho sakti hai aur uski 5 shakle'n hain:

1. Aurat ki taa'nge'n ghair iradi taur par ek-dosre se chipak jaati hain aur uska khaawind usse jima'a nahi kar sakta.
2. Jin aurat ke dimaagh mein morcha bandi karke uski shehwaat¹⁹⁵ ko khatam kar deta hai. Chunache uska khavind usse jima'a kar bhi le to usey qat-an koi lazzat mehsoos nahi hoti aur wo dauraan e jima'a neem behoshee ki haalat mein padee rehti hai.
3. Aen us waqt aurat ko khoon aana shuroo ho jaata hai jab uska khavind usse jima'a karne ke liye tayyar hota hai. Jis se wo jima'a nahi kar sakta.
4. Mard jab jima'a ka irada karta hai to uske saamne gosht ka 1 bohot badaa band aajaata hai jis se wo jima'a karne ke qaabil nahi rehta.
5. Baaz auqaat aisa bhi hot hai ke mard 1 kuwaari aurat se shadi karta hai, lekin wo jab uske qareeb jaata hai to usey you'n lagta hai jaise ye aurat kuwaari nahi hai aur wo shukook o shubhaat mein muhtala ho jaata hai. Lekin uska jab ilaaj hota hai to uska parda e bakaarat¹⁹⁶ usi tarha toot aata hai jis tarha jaadu se pehel hota hai.

Bandish e Jima'a Ke Jaadu Ka Ilaaj

Iske Ilaaj Ke Kai Tareeqe Hain:

Pehla Tareeqa:

Jaadu ki pehli qism mein Qurani ayaat par mushtamil jo dam zikar kiya gay hai, usey mareez par padhe'n. Agar uski zubaan se jin bolne lag jaae to usse jaae¹⁹⁷ jaadu pooch le'n. Phir waha'n se jaadu nikaal kar usey khatam kar de'n aur jinn ko usse nikal jaane ka hukum de'n. Agar nikal jaaes to is tarha par kiya gaya jaadu toot jaaega aur agar dam karne ke bawajood jin uski zaban se nahi bolta to uske ilaaj ke liye mundarja zel tareeqo'n mien se koi tareeqa istemaal kare'n.

Doosra Tareeqa:

Darj e zel ayaat paani par padhe'n, jis ko mareez chand ayyam peeta rahe aur usse ghushl karta rahe, In sha Allah jaadu toot jaaega:

Surah Yunus: 81-82

¹⁹³ T: Sexual Intercourse

¹⁹⁴ T: Penis

¹⁹⁵ T: Sexual Desires

¹⁹⁶ T: Heyman

¹⁹⁷ T: Reason

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرَ ۖ إِنَّ اللَّهَ سَابِطٌ ۖ إِنَّ اللَّهَ لَا يُضِلُّ عَمَلَ الْمُفْسِدِينَ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ

Surah Araaf: 117-122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا
صَاحِرِينَ وَاللَّهُ الشَّعْرُ السَّاجِدِينَ قَالُوا أَمَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

Surah Taaha:69

وَأَلْقَىٰ مَا فِي يَمِينِهِ تَلْقَفُ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۖ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

Teesra Tareeqa:

Beri ke 7 patte le le'n, unhe'n 2 pattharo'n ke darmiyan bareek pees kar paani se bhare bartan mein daal de'n, phir apna mu'n uske qareeb kar le'n aur un patto'n ko oopar neeche karte hue unpar Ayatal Kursi aur muawwuzaat ki tilawat kare'n. Us paani ko mareez chand ayyam tak peeta rahe aur usse ghushl karta rahe. Bashartyeke us mein doosre paani ka izaafa na kare aur aag par garam na kare aur agar usey garam karne ki zaroorat ho to suraj ki garmi mein kare aur usey naa-paak jagah par na undele. Is tarha uspar kiya gaya jaadu khatam ho jaaega, In sha Allah Ta'ala. Aur ye bhi ho sakta hai ke jaadu pehli martaba nahaane se hi toot jaae.

Chautha Tareeqa:

Mareez ke kaan mein dam kare'n aur phir Surah al Furqan ki ayat number 23

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

bhi uske kaan mein kam-az-kam 100 martaba ya us waqt tak padhte rahe jab tak uske haath pao'n sunn nahi ho jaate aur aisa chand ayyam tak rozana karte rahe'n. In sha Allah jaadu toot jaaega.

Paachwa'n Tareeqa:

Imam Shoabi kehte hain ke jaadu todne ke liye ye tareeqa bhi ikhteyar kiya jaa sakta hai ke mareez 1 kaante-daar darakht ke neeche chala jaae aur uske daae'n baee'n se kuch patte lekar unhe'n bareek pees le, phir unhe'n paani mein milaa kar uspar (Muawwuzaat aur Ayatal Kursi) padhle are usse ghushl kare.¹⁹⁸

Chetta Tareeqa:

Mareez mausam e bahaar mein biyabaan, jungle aur baaghaat ke phool jitne jamaa kar sakta hai karle. Phir unhe'n ek saaf suthre bartan mein daal-de aur meetha paani bharde. Phir us paani ko thoda sa aag par ubaal le, jab thanda ho jaae to uspar muawwuzaat ko padh le aur usey apne oopar bahaade, in sha Allah jaadu toot jaaega.¹⁹⁹

¹⁹⁸ Fathul Baari V10 P233

¹⁹⁹ Fathul Baari V10 P234

Saatwa'n Tareeqa:

1 bartan mein paani bharle'n, phir uspar muawwuzaat ke alaawa dua'e'n bhi padhe'n:

Aye Allah! aye logo ke rabb! azaab o takleef ko door karde aur shifa ataa farma, tu hi shifa dene waala hai, teri di hui shifa ke siwa koi shifa nahi hai, aisee shifa de ke bimaari kuch bhi baaqi na rahe.²⁰⁰

اللَّهُمَّ رَبَّ النَّاسِ، اذْهَبِ الْبَاسَ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

Allahumma Rabbannasi Azhibil Baa-sa Washfi Anta sh Shaafi Laa Shifaa-a Illa Shifaa-o-ka Shifaalla Yughadiru Saqaman.

Main Allah Ke Naam Se Tujhe Dam Karta hu'an Aur Allah Tujhe Har Takleef Dah Beemari Aur Har Rooh e Badd Ya Hasad Karne Wali Aankh Ki Buraai Se Shifa Dega.

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ عَنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَمِنْ كُلِّ نَفْسٍ أَوْعَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ.

Bismillahi Arqeeka Wallahu Yashfeeka A'an Kulla Daaee'n Yuwazeeka Wa Min Kulla Nafsin Au A'anin Haasidillahu Yashfeeka.

Main Allah Ta'ala Ke (har khoobi se) Mukammil Kalimaat Ki Barkat Se Iski Paeda Ki Huee Cheezo'n Ke Shar Se Iski Panah Maa'ngta Hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'auzu Bikali Maatillahit Taam-Maati Min Sharri Maa Qhalaqa.

Allah Ke Naam Ke Saath Jiske Naam Ke Hote Hue Asmaan o Zameen Ki Koi Cheez Takleem Nahi Poh'ncha Sakti Aur Wo Sunne Aur Jaanne Waala Hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّيِّعُ الْعَلِيمُ.

Bismillahillazi Laa Yazurro Ma-a'a Ismihee Shai-un Fil Arzi Walaa Fis-Samaai Wa Huwas Sameeul Aleem.

Mareez is paani ko chand ayyam tak peeta aur is se ghul karta rahe, Insha Allah Jaadu ka asar khatam ho jaaega.

Aathwaa'n Tareeqa:

Ek (1) saaf suthre bartan mein paakiza raushnaai²⁰¹ ke saath Surah Yunus ki ayaat 81-82 tehreer kare'n, phir is likhaai ko kalonji ke tel (T: Oil) ke saath mitaa de'n. Phir mareez is tel ko 3 din tak peeta rahe aur apne seeney aur peshani ki maalish karta rahe. Is tarha iska jaadu toot jaaega. Yaad rahe Shaikh ul Islam Ibne Taimiyya رحمه الله ne aisa karne ko jaaez qaraar diya hai. ²⁰²

Nawwa'n Tareeqa:

Jaadu ki pehli qism mein jo dam zikar kiya gaya hai, usey paakiza roshnaai ke saath saaf suthre bartan par likh le'n, phir usey paani ke saath mitaa de'n, uske baad mareez usi paani ko chand ayyam tak peeta aur usi se ghul karta rahe, In sha Allah jaadu ka asar khatam ho jaaega.

²⁰⁰ T: Tarjuma Mohaddis Forum se liya hai.

²⁰¹ T: Ink

²⁰² Bukhari V4 P282 – Muslim V14 P155

Jaadu, Naamardi Aur Jinsee Kamzori Mein Farq:

Agar mareez par bandish e jima'a ka jaadu kiya gaya ho to uski ahem nishaani ye hai ke wo jab tak apni biwi se door rehta hai, apne andar jima'a ki taaqat bhar poor andaaz se mehsoos karta hai. Lekin ju'nhi uske qareeb jaata hai aur jima'a karne ka iraada kar leta hai to aen waqt par uska azoo e khaas sikud jaata hai aur wo jima'a karne ke qaabil nahi rehta.

Agar mareez naa-mard ho to wo khwah apni biwi ke qareeb ho ya door apne andar quwwat e jima'a bilkul mehsoos hi nahi karta.

Aur agar usey jinsi kamzori ho to wo kai-kai dino'n ke baad jima'a karne ke qaabil hota hai aur jab us qaabil hota hai, jima'a shuroo karte hi dheela padh jaata hai aur ziyada der tak usey jaari rakhne ke qaabil nahi hota...

Bandish e Jima'a ke jaadu ka ilaaj to ham 9 adad tareeqo'n se zikar kar chuke hain, ab aaiye naamardi aur jinsi kamzori ka ilaaj zikar karte hain:

Naamardi Ka Ilaaj

1. 1 kilogram khaalis Shahed aur 200 gram Ghiza al Mulkaat.²⁰³
2. Us par Surah al Fateha, Surah al Sharah aur Muawwuzatain padhe'n.
3. Mareez har roz us shahed se 3 chamche nehaar mu'n aur 1-1 chamcha dopaher aur raat khaane se ek ghanta pehle istemaal kare.
4. Jabtak naamardi khatam na ho, wo ye ilaaj jaari rakhe, Allah ke hukum se shifaa naseeb hogi.

Baanjhpan aur Naaqaabil e Aulaad Hona

Mard Ka Naa-qaabil e Aulaad Hona:

- Mard 2 tarha se naa-qaabil e aulad ho sakta hai. 1 to ye hai ke wo jismani taur par mareez ho naa-qaabil e aulaad ho, agar aisa ho to uska ilaaj atibba²⁰⁴ ke paas kiya jaa sakta hai aur doosra ye hai ke jismani taur par to theek ho lekin jinnat ki sharaarat ki wajah se wo aulad paeda karne ke qaabil na ho aur ye is tarha hota hai ke paedawaari salaahiyat ke liye zaroori hai ke mard ke par 1 centimeter muk-ab²⁰⁵ mein 20 million se ziyaad manwi haiwanaat²⁰⁶ ho'n. Jin ba'az auqaat you'n karta hai ke mard ke khaseteen²⁰⁷ jo manwi haiwanaat ko chaant-te hain aur unhe'n ilaaheda karte hain, par pressure daal kar ya kisee tareeqe se manvi haiwanaat ka matlooba tanaasab poora nahi hone deta, jis se mard ki paedawaari salaahiyat khatam ho jaati hai. Aur uska doosra tareeqa ye bhi hai ke manwi haiwanaat jab khaseteen se mani ke maqar mein muntaqil hote hain to waha'n par unhe'n 1 siyaal maadde ki zaroorat hoti hai jis se unhe'n zinda rehne ke liye ghizaa milti hai aur ye maaddah gosht se nikalta hai aur manee ka maqar mein manwi haiwanaat ke paas chala jaata hai. Chunache jin usi siyaal maade ko manvi haiwanaat ke paas jaane se rok deta hai aur jab manvi haiwanaat ko ghizaa nahi milti to wo marjaate hain aur is tarha paedawaari salaahiyat khatam ho jaati hai.

²⁰³ T: The food of queen bee

²⁰⁴ T: Tabeeb (doctor) ki jamaa (plural)

²⁰⁵ T: One cubic centemeter

²⁰⁶ T: Sperm Count

²⁰⁷ T: Testicles

Jin Ki Wajah Se Naa Qaabil e Aulad hone Ki Kuch Alamaat

1. Seene ki ghutan, khaas kar asr ke baad se lekar aadhi raat tak.
2. Pareshaan haali.
3. Peeth ki nichlii haddiyo'n mein dard.
4. Neend mein ghabraahat
5. Neend mein khofnaak khuwaab.

Aurat Ka Baanjh Pan:

Aurat ka baanjh pan bhi 2 tarha se hota hai. 1 to ye hai ke wo qudrati taur par aulaad janam dene ke qaabil na ho aur doosra ye hai ke wo qudrati taur par to theek ho, lekin rehm²⁰⁸ mein jin ki sharaarat ki wajah se wo baanjh ho jaae aur baccha jaanne ke qaabil na ho. Uski sharaarat ki 1 shakal to ye hai ke wo uski padawaari salaahiyat kulli taur par khatam karde aur doosri shakal ye hai ke ibtedaai taur par to uske rehm mein hamal theher jaae, lekin chand maah baad wo rehm ki rago'n mein eddh lagaa deta hai, jis se aurat ko khoon aana shuroo ho jaata hai aur uska hamal zaaya ho jaata hai aur Sahihain²⁰⁹ mein Rasool Allah ﷺ ka ye farman maujood hai ke:

Shaitaan Insan Ki Rago'n Mein Khoon Ki Tarha Gardish
Karta Hai.²¹⁰

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ.

Baanjh Pan Ka Ilaj

1. Jaadu ki pehli qism mein quraani ayaat par mushtamil jo dam zikar kiya gaya hai usey 1 cassette mein record karde'n, jisey mareez rozana 3 martaba sunta rahe.
2. Subha ke waqt Surah al Saffaat ki tilaawat kare ya uski tilaawat sunta rahe.
3. Subha ke waqt Surah al Meraaj ki tilaawat kare ya uski tilaawat sunta rahe.
4. Kalonji ke tel (T: Oil) par ye Surah pade: Surah al Fateha, Ayatal Kursi, Surah al Baqara aur Surah Aale Imran ki aakhri ayaat, Muawwuzaat... Us tel ko mareez apne seene, peshani aur peeth ki haddiyo'n par malta rahe.
5. Yehi ayaat o surate'n khaalis shahed par bhi padhe'n, jis se mareez subha nehaar mu'n 1 chamcha istemaal kare.

Mundarja baala ilaaj mareez kai maheene muslasal karta rahe, In sha Allah shifaa naseeb hogi, basharte ke wo is dauraan Allah ki shariyat ki paabandi kare.

²⁰⁸ T: Uterus (Baccha-daani)

²⁰⁹ T: Bukhari aur Muslim

²¹⁰ Bukhari V4 P282 – Muslim V14 P155

Sara'at e Anzaal

Sar-at e Anzaal²¹¹ ek jismani beemari ke taur par ho to atibba²¹² uska kai tarha se ilaaj karte hain, masalan..

1. Azoo e khaas par marham lagaana.
2. Dauran e jima'a kisi doosre maamle mein ghaur o fikr karna.
3. Dauran e Jima'a riyaaazi ke baaz mushkil sawaalaat hal karna.

Aur agar sar-at e anzaal jin ki wajah se ho to uska ilaaj ye hai:

1. Namaz e Fajr ke baad 100 martaba ye dua padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Laailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A'alaal Kulli Shai-in Qadeer.

2. Sone se pehle Surah al Mulq ki tilawat kare ya usey sunle.
3. Rozaana kai baar Ayat al-Kursi ko padhe.
4. Mundarja Zel duae'n rozaana subha o shaam 3-3 martaba padhe:

Main Allah ke (har qoobi se) mukammil kalimaat ki barkat se iski paeda ki hui cheezo'n ki shar se uski panaah maangta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'auzubikalimatilla Hittamaati Min Sharrimaa Khalaqa.

Allah ke naam ke saath ke jiske naam ke hote hue asmaan o zameen ki koi cheez takleef nahi poh'ncha sakti aur wo sunne aur jaanne waala hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

Bismillahillazi Laa Yazurru Ma-a'asmihee Shaiun Fil Arzi Walaa Fissamaai Wahuwas Sameeul Aleem

Aye Imaan Walo'n! Bohot Se Ilm Ke

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا

Main Allah Ta'ala ke (har khoobi se) mukammil kalimaat ki barkat se iski paeda ki huee cheezo'n ke shar se iski panah maa'ngta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'auzu Bikalimaatillahit Taammaati Min Kulla Shaitaanin Wahaamatini Wamin Kulla A'ainillammatin.

Mundarja baala ilaaj kam-az-kam 3 maah tak jaari rakhna chaahiye.

²¹¹ T: Premature Ejaculation

²¹² T: Doctors

Jaadu Se Bachne Ke Liye Ehteyaati Tadaabeer

Ye baat har ek ko maloom hai ke bandish e jima'a ka jaadu umooman naujawaano'n par kiya jaata hai jab wo shadi karne ka iraada kar rahe hote hain. Khaas kar us waqt jab wo aise moaashre mein rihaaesh pazeer ho'n jis mein badd-bakht jadugaro'n ki kasrat ho. Aise mein ek sawal paeda hota hai kya dulha dulhan jaadu se bachne ke liye qila band nahi ho sakte taa-ke agar unpar jaadu kiya jaae to wo uske asar se mehfooz rahe'n?

Is ahem sawal ka jawab ye hai ke, haa'n asia ho sakta hai aur abhi ham usse bachne ke liye chand zaroori ehtiyaati iqdamaat zikar kare'nge. Lekin usse pehle 1 qissa padh leejiye:

Ek (1) naujawaan jo shariyat e ilaahi ka paaband tha, apni basti aur gird o nawaah mein logo'n ko tauheed e khaalis ki taraf bulaata tha, da'awat e ilallah ka fareeza sar anjaam dene ke saath saath logo'n ko jaadugaro'n ke paas jaane se daraata tha aur unhe'n waazeh taur par aagah kiya karta tha ke jaadu kufr hai aur jadugar 1 naapaak insan aur Allah aur uske Rasool ﷺ ka dushman hota hai. Uski basti mein 1 mashoor jadugar rihaaesh pazeer tha aur jab bhi koi naujawan shadi karne ka iraada karta, us jadugar ke paas jaata aur usse kehta: *"Main falaa'n din shadi karne waala hu'n aur tumhara koi mutaalba ho to bataao"*. Chunache jadugar usse badi raqam ka mutaalba karta, jisey wo naujawan baghair kisi taraddud ke adaa kar deta aur agar wo us raqm ki adaaigee nahi karta to jadugar bandish e jima'a ka uspar jaadu kar deta. Nateejatan wo apni biwi ke qareeb jane ke qaabil na rehta aur apne oopar kiye gae jaadu ke ilaaj ke liye usey phir us jadugar ke paas aana padta aur is baar usey pehle se kai guna ziyaada raqam adaa karna padti.

Us nek naujawaan ne us jadugar ke khilaaf elaan e jang kar rakha tha. Har khaas o aam majlis mein aur har mimbar par uska naam lekar usey ruswaa karta tha aur logo'n ko uske paas jane se manaa karta tha. Abhi us naujawaan ne shadi nahi ki thee aur log uski shadi ke din ka intezaar kar rahe the, taa-ke ye dekh sake'n ke jadugar usse kya salook karta hai aur kya ye naujawaan jadugar se apne aapko mehfooz rakh paaega ya nahi?

Naujawan ne shadi ka program banaaliya aur usse kuch din pehle mere paas aaya aur pura qissa mujhe bataate hue kehne lagaa: *"Jadugar mujhe dhamkiya'n de raha hai aur log bhi is intezaar mein hai ke ab ghalba kiska hoga? To kya aap jaadu se bachne ke liye mujhe kuch ehteyaati iqdamaat ke baare mein agaah kare'nge? Aur ye yaad rahe ke jadugar apne taur par jo kuch kar sakta hai, karega kyou'nke maine logo'n ke saamne uski bohut tauheen ki hai"*.

Maine naujawaan se kaha: *"Haa'n, main aapki is silsile mein madad kar sakta hu'n lekin uski 1 shart hai"*.

Naujawan ne poocha: *"Wo kya hai?"*

Maine kaha: *"Tum jadugar ke paas ye paeghaam bhejdo ke falaa'n din shadi karne waale ho aur challenge karo ke wo aur uske madadgaar jadugar jo kuch kar sakte ho'n, lar le'n aur logo'n ko bhi bataado ke tumne usey challenge kar rakha hai"*.

Naujawan ne mutaradid ho kar poocha: *"Aap jo kuch keh rahe hain, kya aapko uspar yaqeen hai?"*

Maine kaha: *"Haa'n, mujhe yaqeen hai ke hamesha momino'n ko ghalba haasil hota hai aur jaraaem pesh log zaleel o khwaar hojate hain"*. Phir maine usey ehteyaati iqdamaat se agaah kiya aur wo chala gaya aur basti mein poho'nchte hi usne jadugar ko challenge kar diya ke wo uski shadi ke mauqe par jo kuch kar sakta hai, kar guzre. Log bhi shiddat se uski shadi ke din ka intezaar karne lag gae. Naujawan ne meri hidayaat ke mutaabiq ehteyaati iqdamaat kar liye aur nateeja ye nikla ke uski shadi ho gai aur usne apni biwi se sohbat bhi karli aur jadugar ka jaadu be asar ho kar reh gaya, log hairan ho gai, us naujawaan ko izzat mil gai aur jadugar ka ro-ab o dab-dabaa khaak mein mil gaya. *Alhamdulillah*

Wo ehtiyaati iqdamaat darj e zel hain:

1. Ajwa Khajoor:

Madeena munawwara ki Ajwa khajoor ke 7 daane subha nahaar mu'n khaale'n, agar madeena munawwara ajwa khajoor na mile to kisi bhi shaher ki ajwa khajoor istemaal kar sakte hain, hadees mein aata hai: *"Jo shaqas ajwa khajoor ke 7 daane subha ke waqt khaaleta hai, usey zaher aur jaadu ki wajah se koi nuqsan nahi poho'nchega"*.²¹³

2. Wazu:

Doosri ehtiyaati tadbeer wazu hai, kyou'nke baawazu musalman par jaadu asar andaaz nahi ho sakta aur wo farishto'n ki hifaaizat mein raat guzaarta hai. Ek (1) farishta uske saath rehta hai aur wo jab bhi karwat badalta hai farishta uske haq mein dua karte hue kehta hai?: *"Aye Allah! Apne is bande ko moaaf karde kyou'nke usne tahaarat ki haalat mein raaz guzaari hai"*.²¹⁴

3. Bajamaat Namaaz Ki Paabandi:

Jamat ke saath namaz padhne ki paabandi ki wajah se insan shaitan se mehfooz ho jaata hai aur is silsile mein susti baratne ki wajah se shaitan uspar ghalib aajaata hai aur jab wo ghalib aajaata hai to us mein dakhil ho sakta hai aur uspar jaadu bhi kar sakta hai. Rasool Allah ﷺ ka farman hai: *"Kisi basti mein jab 3 aadmi maujood ho'n aur wo bajamaat namaz adaa na kare'n to shaitan unpar ghaalib aajaata hai, so tum jamat ke saath raha karo, kyou'nke bhediya usi bakri ko shikaar karta hai jo rewad se alag ho jaati hai"*.²¹⁵

4. Qiyaamul Lail:

Jo shakhs jaadu ke asar se bachne ke liye qila-band hona chaahe, usey qiyaam ul lail zaroor karna chaahe, kyou'nke us mein kotaahi karke insan khud ba khud apne oopar shaitan ko musallat kar leta hai aur uske musallat hone ki soorat mein uske liye jaadu ka raasta hamwaar ho jaata hai. Hazrat Ibne Masood رضي الله عنه kehte hain ke Rasool Allah ﷺ ke paas 1 aise shakhs ka zikar kiya gaya jo subha hone tak soya rehta hai aur qiyaam ul lail ke liye bedar nahi hota, to Aap ﷺ ne farmaya: *"Uske kaano'n mein shaitaan peshab kar jaata hai"*.²¹⁶

Aur Hazrat Ibne Umar رضي الله عنه kehte hain: *"Jo shakhs witr padhe baghair subha karta hai, uske sar par 70 haath lambi rassi ka bojh padh jaata hai"*.²¹⁷

5. Baitul Khulaa Mein Jaate Hue Uski Dua Padhna:

Naapaak jagah par shaitano'n ka ghar aur thikaana hota hai. Is liye us mein kisi musalman ki maujoodgi ko shaitan ghaneemat tasawwur karte hain. Mujhe khud 1 shaitan jin ne bataaya tha ke: *"Wo 1 shakhs mein dakhil hojaane mein kaamyaab ho gaya tha jab usne baitul khula mein jaate hue dukhool e khulaa ki dua nahi padhi thee"*.

Aur ek jin ne bataaya tha ke: *"Allah Ta'ala ne tumhe'n 1 taaqatwar aslaha ataa kiya hai, jis ke zariya tum hamaara khatima kar sakte ho"*. Maine kaha: *"Wo kya hai?"* To usne jawaaban kaha ke: *"Wo masnoon azkaar hain"*. Aur Rasool Allah ﷺ se ye saabit hai ke Aap ﷺ baitul khulaa mein jaate hue ye dua padha karte the:

²¹³ Bukhari: V10 P249 Kitab ut Tibb Baab ad Dawaa bil Ajwa lis Sihir

²¹⁴ Imam Tabraani ne Al Ausat mein; Imam Munziri ne At Targheeb: V2 P13 mein iski sanad ko accha kaha hai.

²¹⁵ Bukhari: V3 P34; Muslim: V6 P63 (Nawawi)

²¹⁶ Saheeh Abu Dawood: H556

²¹⁷ Fathul Baari: V3 P25; aur iski sanad ko Haafiz Ibne Hajar ne accha qarar diya hai.

Aye Allah! Main Khabees Jinno'n aur Jinniyo'n Se Teri
Panaah Caahta hu'n.²¹⁸

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

Allahumma Inni A'auzubika Minal Khubusi Wal Khabaa'is

6. Namaz Shuroo Karte Waqt Shaitan Se Allah Ta'ala Ki Panaah Talab Karna:

Hazrat Jubair bin Mut-imm kehte hain ke unho'n ne Rasool Allah ﷺ ko namaz ke shuroo mein ye dua padhte hue dekha:

Allah sabse badaa hai aur bohot hi badaa hai, Allah ki bohot si taareefe'n hain aur subha o shaam uske liye paakeezgi hai.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Allahu Akbar Kabeera, Walhamdu lillahi Kaseera, wa Subhaanallahi Bukratau'n Wa Aseela. (3 times)

Main allah ki panaah caahta hu'n shaitan mardood se uski phoonk aur thook aur waswase se.²¹⁹

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمَزِهِ

A'auzu Billahi Minas Shaitaanir Rajeem Min Nafqihee Wa Nafsihi Wa Hamzihee.

7. Shadi Ke Baad Apni Biwi Ki Peshani Par Dayaa'n Haath Rakh Kar Ye Dua Padhe'n:

Aye Allah! Main tujhse iski khair ka sawaal karta hu'n aur us khair ka bhi jo toone iski fitrat (tabeeat) mein rakhi hai aur iske shar se teri panaah caahta hu'n aur us shar se jo toone iski fitrat mein rakhi hai.²²⁰

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allahumma Inni As Aluka Khairaha Wa Khaira Ma Jabiltaha A'alaihi, Wa A'auzu Bika Min Sharraha Wa Sharra Ma Jabaltaha A'alaihi.

8. Azwaa'ji Zindagi Ka Aghaaz Namaz Ke Saath Kiya Jaae:

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke Shadi ke baad aap jab apni biwi ke paas jaae'n to usey kahe'n ke wo aapke peeche 2 rakat namaz adaa kare, phir aap ye dua padhe'n:

Aye Allah! Mere gharwalo'n ke liye mujh mein aur mere liye mere ghar walo'n mein barkat rakhde. Aye Allah! Jab tak tu hame'n jamaa rakhe kair par jamaa rakh aur jab judaa kare to khair par judaa farma.²²¹

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي، وَبَارِكْ لَهُمْ فِيَّ، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ بَيْنِي، وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ إِلَى الْخَيْرِ.

Allahumma Baarikli Fee Ahli Wa Baarik Lahum Fiyallahummajma'a Baina-naa Maa Jama'ata Bikahirin Wa Farraq Baina-na Izaa Farraqta Ilaal Khair.

9. Waqt e Jima'a Ehtiyaati Tadbeer:

Rasool allah ﷺ ka farman ha: "Tum mein se koi bhi jab apni biwi se jima'a karna chaahe to ye dua padhe:n"

Allah ke naam ke saath, aye Allah hame'n shaitaan se bachaa aur jo cheez tu hame'n ataa farmaae usey bhi shaitan se bachaa.

بِسْمِ اللَّهِ اللَّهُمَّ جَبِّبْنَا الشَّيْطَانَ وَجَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismillahi Allahumma Jannabnash Shaitaana Wa Jannabis Shaitaana Ma Razaqtanaa

²¹⁸ Bukhari: V1 P292; Muslim: V4 P70 (Nawavi)

²¹⁹ Abu Dawood: Saheeh Al Kalam ut Taiyyib: 55 (sanad saheeh)

²²⁰ Abu Dawood: Saheeh Al Kalam ut Taiyyib: 155 (sanad hasan)

²²¹ Tabrani, Albani ne iski sanad ko saheeh qaraar diya hai.

Agar us jima'a ke baad unhe'n baccha diya jaata hai to shaitan usey nuqsaan nahi poh'ncha sakta.²²²

Aur Mujhe 1 jin ne tauba karne aur musalman hone ke baad bataaya tha ke wo tauba se pehle mareez ke saath shareek ho jaata tha jab wo apni biwi se jima'a karta tha, kyou'nke wo ye dua nahi padhta tha. So ye dua bohot badaa khazaana hai, jiski qeemat hame'n maloom nahi hai.

10. Sone Se Pehle Ke Amaal:

Sone se pehle wazu karle'n, phir Ayatal Kursi padh le'n aur Allah ko yaad karte karte so jae'n. Hadees mein aata hai ke 1 shaitan ne Hazrat Abu Huraira رضي الله عنه se kaha tha: *“Jo shakhs sone se pehle Ayatal Kursi padh leta hai, subha hone tak 1 farishta uski hifaazat karta rehta hai aur shaitaan uske qareeb nahi aasakta”*. Ye baat jab Abu Huraira رضي الله عنه ne Rasool Allah ﷺ ko bataai to Aap ﷺ ne farmaya: *“Usne sach kaha hai, halaa'nke wo jhoota hai”*.²²³

11. Namaz e Fajr Ke Baad:

Ye dua padhe'n:

Koi maabood e barhaq nahi hai siwaae Allah akele ke. Uska koi shareek o saajhi nahi. Usi ke liye baadshahat hai, aur usi ke liye hai har tarha ki taareef, wohi zinda karta aur wohi maarta hai, aur wo har cheez par qudrat rakhta hai.²²⁴

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Laailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A'ala Kulli Shai-in Qadeer (100 times).

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: *“Jo shakhs bhi ye dua 100 martaba subha ke waqt padh leta hai ise 10 ghulaam azaad karne ka sawaab milta hai uske liye 100 nekiyan likh di jaati hain, usse 100 buraaiyan mitaa di jaati hain aur shaam hone tak wo shaitan se mehfooz rehta hai”*.²²⁵

12. Masjid Mein Dakhil Hote Waqt Ye Dua Padhe'n:

Main shaitan mardood se azmat waale Allah ki, uske karim chehre aur uski qadeem sultanat ki panah maangta hoo'n.²²⁶

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'auzubillahil A'azeem wa Biwajhil Kareem wa Sultaanil Qadeem Minash Shaitaanir Rajeem

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: *“Jo aadmi ye dua padh leta hai shaitan uske mutalliqa kehta hai: Ye aaj ke din mujh se mehfooz hogaya”*.²²⁷

13. Subha o Shaam 3 Martaba Ye Dua Padhe'n:

Allah ke naam ke saath ke jiske naam ke hote hue asmaan o zameen ki koi cheez takleef nahi poh'ncha sakti aur wo sunne aur jaanne waala hai.²²⁸

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillahillazi Laa Yazurro Ma-a'a Ismihee Shai-un Fil Arzi Walaa Fis-Samaai Wa Huwas Sameeul Aleem

²²² Bukhari: V1 P291

²²³ Bukhari: V4 P487

²²⁴ Tirmizi: H3468

²²⁵ Bukhari: V6 P 338; Muslim: V17 P17 (Nawawi)

²²⁶ Abu Dawood: H465; Tirmizi: H314; Ibne Majja: H771-772

²²⁷ Abdu Dawood: V1 P127; Al Azkaar lil Nawawi: 26; Al Kalam ut Taiyyib lil Alban (Takhreej): 47 mein isey saheeh qarar diya hai.

²²⁸ Tirmizi: V5 P133 (Hasan Ghareeb Saheeh)

14. Ghar Se Nikalte Hue Ye Dua Padhe'n:

(Main is ghar se) Allah ke naam ke saath nikal raha hoo'n) maine Allah par bharosa kiya aur gunah se bachne ki himmat hai na neki karne ki taaqat magar Allah hi ki taufeeq se.²²⁹

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillahi Tawakkaltu A'alallahi Laa Haula Walaa Quwwata Illa Billahi

Kyou'nke ye dua padhne se aapko ye khushkhabri (Allah ki taraf se) milti hai. "Ye dua tujhe kaafi hai, tujhe bachaa liya gaya hai aur tujhe seedha raasta dikha diya gay hai aur shaitan tujhse door hogaya hai aur wo doosre shaitan se kehta hai: Tu us aadmi par kaise ghalba haasil kar sakta hai jabke usey hiaayat de di gae hai aur uski hifaazt kardi gai hai aur usey bachaa liya gaya hai". (116)

15. Subha o Shaam Ye Dua Padha Kare'n:

Main Allah Ta'ala ke (har khoobi se) mukammil kalimaat ki barkat se uski paeda ki huee cheezo'n ke shar se uski panah maa'ngta hu'n.²³⁰

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'auzu Bi Kalimaatil laahit Taam-maati Min Sharri Maa Khalaqa

Ye hain wo ehtiyaati iqdamaat jinhe'n ikhteyar karke insan har qism ke jaadu se umooman aur bandish e jima'a ke jaadu se khusoosan qila band ho sakta hai. Bashartyeke wo mukhlis ho aur is ilaaj par usko yaqeen e kaamil haasil ho.

Bandish e Jima'a Waale Jaadu Ke Ilaaj Ka Amali Namoon

Aise kai cases ka meine ilaaj kiya hai aur kai namoone maujood hain. Lekin khof e tawaalat ki binaa par sirf 1 namoona e ilaaj zikar karta hu'n:

Ek (1) naujawan apne ek (1) bhai ko lekar mere paas aaya jisne ek (1) hafta pehle shadi ki thee. Lekin wo apni biwi ke qareeb nahi jaasaka tha. Is silsile mein wo mutadid kaahino'n aur nujoomiyo'n ke paas gaya lekin usey koi faaeda na hua. Mujhe jab maloom hua ke wo unke chakkar kaat chuka hai to maine usey sacchi tauba karne ki talqeen ki aur ye ke wo unhe'n ghalt tasawwur kare taa-ke uske eteqaad ki tasheeh ho aur phir qurani ilaaj uske liye nafa bakhsh ho. Khud usne bhi mujhe bataaya ke wo jab unke paas baar baar gaya to usey unke fraud, jhoot aur unki kamzori o bebasee ka yaqeen ho gaya.

Maine uspar dam kiya aur uske rishtedaaro'n se sabz beri ke 7 patte talab kiye, lekin unhe'n ye patte dastiyaab na hue to maine unhe'n kafoor ke darakht ke 7 patte diye. Jinhe'n unho'n ne 2 pattharo'n ke darmiyan bareek pees diya. Phir maine unhe'n paani mein daal diya aur uspar Muawwazaat aur Ayatal Kursi ki tilaawat ki. Maine usey ye paani peene aur usse ghusl karne ka hukum diya. Chunache uspar kiya gaya jaadu toot gaya aur wo apni biwi ke qareeb jaane ke qaabil ho gaya. *Wal Hamdulillah*

²²⁹ Abu Dawood: V4 P325; Tirmizi: V5 P154 (Hasan Saheeh)

²³⁰ Muslim: V17 P32 (Nawawi)

Bandish e Jima'a Waala Jaadu, Paagal-pann Mein Tabdeel Hogaya

Ek (1) naujawaan shadi se pehle damaghi taur par bilkul durust aur badaa samjhdaar tha, lekin ju'nhee usne shadi ki, pehle wo apni biwi ke qareeb jaane se aajiz tha, phir wo paagal ho gaya. In dino'n aise waqeaat ba-kasrat ho rahe hain ke jaadu ki wajah se mareez paagal ho jaata hai aur asal jaadu junoon mein tabdeel hojata hai. Aisa sirf jadugaro'n ki jaadu ke fun se jahaalat ke nateeje mein hota hai.

Iski ek (1) misaal pehle bhi ham zikar kar chuke hain ke ek (1) aurat ne jadugar se mutaalba kiya ke wo uske khavind par jaadu karde taa-ke wo sirf usse mohabbat aur baaqi aurto'n se nafrat kare, chunache usne jaadu kar diya aur nateeja ye nikla ke wo tamaam aurto'n ko hatta ke apni biwi ko bhi naapasand karne lagaa. Balke usne usey bhi talaq de daali. Wo aurat bhaagi bhaagi pahir usi jadugar ki talaash mein nikli taa-ke usse wo jaadu ko todne ka mutaalba kar sakey. Lekin wo us waqt kaf-e-afsoos malti reh gae, jab usey maloom hua ke wo jadugar mar chuka hai. Behrehaal wo naujawan jab paagal ho gaya to maine uspar dam kiya aur usey beri ke patto'n waale paani ko peene aur usse ghusl karne ki talqeen ki. Alhamdulillah wo sehatyaab hogaya aur apni biwi ke qareeb jane ke qaabil ho gaya.

Aathwaa'n Hissa: Nazar e Badd Ka Ilaaj

Nazar e Badd ki Taaseer Par Quraani Dalaael

1. Surah Kahaf²³¹ ki ayaat 67, 68 ka tarjuma mulaaheza kare'n:

Aur (Ya'aqoob عليه السلام) Ne Kaha Aye Mere Baccho'n! Tum Sab 1 Darwaze Se Na Jaana, Balke Kai Judaa Judaa Darwaazo'n Mein Se Daakhil Hona. Main Allah Ki Taraf Se Aane Waali Cheez Ko Tum Se Taal Nahi Sakta. Hukum Sirf Allah Hi Ka Chalta Hai, Mera Kaamil Bharosa Usi Par Hai Aur Har Ek Bharosa Karne Waale Ko Usee Par Bharosa Karna Chahiye Aur Jab Wo Unhee'n Raasto'n Se Jinka Hukum Unke Waalid Ne Unhe'n Diya Tha, Gaee, Kuch Na Tha Ke Allah Ne Jo Baat Muqarrar Kar Rakha Hai, Wo Usse Unhe'n Zaraa Bhi Bachaale, Magar (Ya'aqoob عليه السلام) Ke Dil Mein 1 Khayal Paeda Hua Jise Unho'n Ne Poora Kar Liya, Bilaa Shubaa Wo Hamaare Sikhlaae Hue Ilm Ke A'alim The, Lekin Aksar Log Nahi Jaante.²³²

وَقَالَ يٰٓأَيُّهَا بَنُوٓا۟ءِ لَا تَدْخُلُوٓا۟ مِنْ بَابٍ وَاحِدٍ وَّادْخُلُوٓا۟ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ الشَّيْءِ ۖ إِنَّ الْحُكْمَ إِلَّا لِلّٰهِ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ وَلَبَّادْخُلُوٓا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَغْفُوبُ قَضَاہَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Hafiz Ibne Kaseer رحمہ اللہ in dono ayaat ki tafseer karte hue likhte hain: "Allah Ta'ala (Ya'aqoob عليه السلام) ke baare mein bataa raha hai ke unho'n ne jab "*Bin Yameen*" samet apne beto'n ko misr jaane ke liye tayyar kiya to unhe'n talqeen ki ke wo sab ke sab 1 darwaze se dakhil hone ke bajaae mukhtalif darwazo'n se dakhil ho'n, kyou'nke unhe'n jis tarha ke Ibne Abbas رضی اللہ عنہ, Mohammad bin Ka'ab رضی اللہ عنہ, Mujahid رضی اللہ عنہ, Zahaak رضی اللہ عنہ, Qataada رضی اللہ عنہ aur Sa'adi رحمہ اللہ waghairahum ka kehna hai is baat ka khadsha tha ke choo'nke unke bete khoobsurat hain, kahee'n nazar e badd ka shikaar na ho jaae'n aur nazar ka lag jaana haq hai". (118)

2. Farmaane Ilaahi hai:

Aur Qareeb Hai Ke Kafir Apni Tez Nigaaho'n Se Aapko Phislaade'n, Jab Kabhi Quran Sunte Hain Aur Kehte Hain, Ye To Zaroor Deewana Hai.²³³

إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

Yaane agar Allah Ta'ala aapke liye Allah ki hifaazat o himaayat na hoti to in kaafiro'n ki haasidaana nazro'n se aap nazar e badd ka shikaar ho jaate aur ye is baat ki daleel hai ke nazar ka lag jaana aur uska doosro'n par (Allah ke hukum se) asar andaaz hona haq hai. Jaisa ke mutaddid ahadees se bhi saabit hai.²³⁴

²³¹ T: Ghalati se Surah Yusuf ki jagah Surah Kahaf type hua hai.

²³² Surah Yusuf: 67-68

²³³ Surah Qalam: 51

²³⁴ Tafseer Ibne Kaseer: V4 P410

Nazar e Badd Ke Mausar Hone Par Hadees e Nabawi ﷺ Se Chand Dalaael

Nazar e Badd ke baare mein Rasool Allah ﷺ ke faraaameen ka tarjuma mulaaheza kare'n:

1. Nazar e Badd ka lag jaana haq hai.²³⁵
2. Nazar e Badd se Allah ki panaah talab kiya karo, kyou'nke Nazar e Badd ka lagna haq hai.²³⁶
3. Nazar e Badd haq hai aur agar taqdeer se koi cheez sabqat²³⁷ le jaa sakti hoti wo Nazar e Badd hai aur jab tum mein se kisi 1 se ghusl karne ka mutaalba kiya jaae (taa-ke ghusl ke paani se wo shakhs ghusl kar sakey jisey tumhari Nazar e Badd lag gai ho) to ghusl kar liya karo.²³⁸
4. Asma ؓ bin Umais ne Aap ﷺ se guzaarish ki ke *"Banu Jaafar Ko Nazar e Badd lag jaati hai to kya wo in par dam kar sakti hain?"*... Aap ﷺ ne farmaya: *"Haa'n aur agar taqdeer se koi cheez sabqat le jaane waali hoti to wo Nazar e Badd hai"*.²³⁹
5. Beshak Nazar e Badd insan par asar andaz hoti hai, hatta ke wo agar 1 oonchi jagah par ho to Nazar e Badd ki wajah se neech se gir sakta hai.²⁴⁰
6. Nazar e Badd ka lagna haq hai, aur insan ko oonche pahaad se neech se giraa sakti hai.²⁴¹
7. Nazar e Badd insan ko maut tak aur oont ko haandi se poh'ncha deti hai.²⁴²
8. Allah ki qazaa o taqdeer ke baad sab se ziyaada Nazar e Badd ki wajah se meri ummat mein amwaat ho'ngi.²⁴³
9. Hazrat Ayesha siddiqa ؓ kehti hain ke Rasool Allah ﷺ Nazar e Badd ki wajah se dam karne ka hukum dete the.²⁴⁴
10. Hazrat Anas ؓ kehte hain ke Aap ﷺ ne Nazar e Badd aur bicchu waghaira ke dasne se, aur pillu mein phodo'n se dam karne ki ijaazat di hai.²⁴⁵
11. Hazrat Umme Salma ؓ se riwayat hai ke Aap ﷺ ne 1 ladki ke cehre par kaala ya peeley rang ka nishan dekha to Aap ﷺ ne farmaya: *"Ise Nazar e Badd lag gae hai, us par dam karo"*.²⁴⁶
12. Hazrat Jabir ؓ kehte hain ke Aap ﷺ ne Aale Hazm ko saa'np ke dasne ki wajah se dam karne ki rukhsat di aur Aap ﷺ ne Asma bin Umais ؓ se poocha: *"Kya wajah hai ke mere bhateeje kamzor hain, kya foqr o faaqe ka shikaar hain?"*. Unho'n ne kaha: *"Nahi, balke unhe'n Nazar e Badd bohot jaldi lag jaati hai"*. To Aap ﷺ ne farmaya: *"Un par dam kiya karo"*.²⁴⁷

²³⁵ Bukhari: V10 P213; Muslim: V14 P170 (Nawavi)

²³⁶ Ibne Majja: H3508

²³⁷ T: Overtakes

²³⁸ Muslim: Kitab us Salam Baab ut Tibb: V14 P170 (Nawavi)

²³⁹ Musnad Ahmad: V6 P438; Tirmizi: H2059 (Hasan Saheeh);
Ibne Majja: H3501; Saheeh al Jaame: H5286

²⁴⁰ Saheeh al Jaame: H1681; Sisila Ahadees us Saheeha: H889

²⁴¹ Sisila Ahadees us Saheeha: H1250

²⁴² Saheeh al Jaame: H4144; Sisila Ahadees us Saheeha: H1249

²⁴³ Saheeh al Jaame: H1206; Sisila Ahadees us Saheeha: H747

²⁴⁴ Bukhari: V10 P170; Muslim: H2195

²⁴⁵ Muslim: H2196

²⁴⁶ Bukhari: V10 P171; Muslim: H2197

²⁴⁷ Muslim: H2198

Nazar e Badd Ki Haqeeqat Ke Baare Mein Ulama Ke Aqwaal

- Hafiz Ibne Kaseer رحمہ اللہ: Nazar e Badd ka Allah ke hukum se lagna aur asar andaaz hona haq hai.²⁴⁸
- Hafiz Ibne Hajar رحمہ اللہ: Nazar e Badd ki haqeeqat kuch you'n hai ke 1 khabees ut Tabe insan apni haasidaana nazar jis shakhs par daale to usey nuqsan poho'nche.²⁴⁹
- Imam Ibne Atheer رحمہ اللہ: Kaha jaata hai ke falaa'n aadmi ko nazar lag gae hai, to ye us waqt hota hai jab dushman ya hasad karne waala insan uski taraf dekhe aur uski nazre'n uspar asar andaaz ho jaae'n aur wo unki wajah se bimaar padh jaae.²⁵⁰
- Hafiz ibne Qaiyyim رحمہ اللہ: *"Kuch kam ilm logo'n ne Nazar e Badd ki taaseer ko baatil qaraar diya hai aur unka kehna hai ke ye to mahez wahem parasti hai aur uski koi haqeeqat nahi hai. Lekin haqeeqat ye hai ke ye log sab se ziyaada jaahil, aur arwaah ki sifaat aur unki taaseer se nawaaqif hain aur unki aqalo'n par parda padaa hua hai, jabke tamaam ummato'n ke oqalaa bawajood ikhtelaf e mazhab ke Nazar e Badd se inkaar nahi karte, agarche Nazar e Badd ke sabab aur uski jahat e taaseer ke silsile mein un mein ikhtelaf maujood hai"*.

Phir kehte hain: *"Aur is mein koi shak nahi ke Allah Ta'ala ne jismo'n aur rooho'n mein mukhtalif taaqate'n aur tabee'aate'n paeda kardi hain aur un mein kai khawaas aur asar andaaz hone waali muta'adid kaifiyaat wadee-at²⁵¹ ki hain aur kisi aqalmand ke liye mumkin nahi ke wo jismo'n mein rooho'n ki taaseer se inkaar kare. Kyou'nke ye cheez khud dekhi aur mehsoos ki jaasakti hai aur aap dekh sakte hain ke 1 shakhs ka chehra us waqt intehaai surkh ho jaata hai jab usko wo insan dekhta hai jiska wo ehteraam karta aur usse sharmaata ho aur us waqt peela padh jaata hai jab uski taraf 1 aisa aadmi dekhta hai jis se wo darta ho, aur logo'n ne aise kai ashkhaas dekhe hain jo mahez kisi ke dekhne ki wajah se kamzor padh jaate hain to ye sab kuch rooho'n ki taaseer ke zariye hota hai aur choo'nke uska ta'alluq nazar se hota hai is liye Nazar e Badd ki nisbat aankh ki nazar ki taraf ki jaati hai, halaa'nke aankh ki nazar kuch nahi karti, ye to rooh ki taaseer hoti hai"*.

"Aur roohe'n apni tabiato'n, taaqato'n, kaifiyato'n aur apne khawaas ke etebaaraat se mukhtalif hoti hain. So hasad karne waale insan ki rooh waazeh taur par us shakhs ko aziyyat poh'nchati hai jis se hasad kiya jaata hai, yehi wajah hai ke Allah Ta'ala ne haasid ke shar se panaah talab karne ka hukum diya hai, to haasid ki taaseer 1 aisee cheez hai jis se wohi shakhs inkaar kar sakta hai jo haqeeqat e insaniyat se kharij ho".

Aur nazar e badd buniyadi taur par is tarha lag jaati hai ke hasad karne waala naapaak nafs jab naapaak kaifiyat ikhteyar karke kisi ke saamne aata hai to us mein us naapaak kaifiyat ka asar ho jaata hai aur kabhi aapas ke milaap ki wajah se hota hai aur kabhi aamne saamne aane ki wajah se aur kabhi dekhne ki wajah se aur kabhi us shakhs ki taraf rooh ki tawajjoh se aur kabhi chand dua'o'n aur dam waghaira ke padhne se aur kabhi mahez wahem o gumaan se ho jaata hai.

Aur jis shakhs ki nazar lagti hai uski taaseer dekhne par mauqaf nahi hoti balke andhe ko kisi cheez ko wasf bayan kar diya jaae to uske nafs mein agar haasidaana jazbaat paeda ho jaae'n to uska asar bhi hosakta hai aur bohot saare aise log jinki nazar asar andaz hoti hai. Mahez wasf ke saath baghair dekhe, unki nazar lag jaati hai aur ye wo teer hote hain jo nazar lagaane waale insan ke nafs se nikalte hain, kabhi nishaane par jaa lagte hain aur kabhi unka nishaana khataa ho jaata hai. Jis shakhs ki taraf ye teer mutawajje hote hain, agar usne unse aur nazar e

²⁴⁸ Tafseer Ibne Kaseer: V10 P410

²⁴⁹ Fathul Baari: V10 P200

²⁵⁰ Al Bidaaya wan Nihaaya: V3 P332

²⁵¹ T: Amaanat, supurdgi [Feroz ul Lughat]

badd se bachne ke liye ehtiyaati tadaabeer ikhteyar kar rakhi hain to wo teer nishaane se khataa ho jaate hain aur kabhi kabhaar khud hasad karne waale insan ko bhi jaa lagte hain.

Khulaasa e Kalaam ye hai ke nazar e badd 3 maraahil²⁵² se guzar kar kisi par asar andaaz hoti hai, sab se pehle dekhne waale shakhs mein kisi cheez ke muta'alliq hairat paeda hoti hai, phir uske naapaak nafs mein haasidaana jazbaat paeda hote hain aur phir un haasidaana jazbaat ka zaher nazar ke zariye muntaqil ho jaata hai.²⁵³

Nazar e Badd aur Hasad Mein Farq²⁵⁴

1. Har nazar lagaane waala shakhs haasid hota hai aur har haasid nazar lagaane wala nahi hota, isi liye Allah Ta'ala ne Surah al Falaq mein haasid ke shar se panaah talab karne ka hukum diya hai. So koi bhi musalman jab haasid se panah talab karega to us mein nazar lagaane wala insan bhi khud bakhud ajaaega aur ye Quran e Majeed ki balaaghat²⁵⁵, shamooliyat²⁵⁶ aur Jaameiyat²⁵⁷ hai.
2. Hasad, bughz²⁵⁸ aur keena ki wajah se hota hai aur us mein ye khwahish paai jaati hai ke jo nemat doosre insan ko milee hui wo usse chin jaae aur haasid ko mil jaae, jabke nazar e badd ka sabab hairat, pasandeedgi aur kisi cheez ko badaa samajhna hota hai. Khulaasa ye ke dono ki ek hoti hai aur sabab alag alag hota hai.
3. Haasid kisi mutawaqqe kaam ke mutalliq hasad kar sakta hai jabke nazar lagaane wala kisi maujood cheez ko hi nazar lagaa sakta hai.
4. Insan apne aap se hasad nahi kar sakta, albatta apne aapko nazar e badd lagaa sakta hai.
5. Hasad sirf keena parwar insan hi karta hai jabke nazar ek (1) nek aadmi ki bhi lag sakti hai, jabke wo kisi cheez par hairat ka izhaar kare aur us mein nemat ke chin jaane ka irada shamil na ho, jaisa ke Aamir bin Rabia ؓ ki nazar Sahal bin Haneef ko lag gae the, halaa'nke Aamir Badari Sahaba Ikraam mein se the.

Aur nazar e badd ke asar se bachne ke liye zaroori hai ke musalman jab kisi cheez ko dekhe aur usey wo pasand aajaae to zabaan se Masha Allah ya Baarakallah ke alfaz bole taa-ke usi ki nazar e istehsaan²⁵⁹ ka buraa asar na ho, Rasool Allah ﷺ ne Hazrat Sahal bin Haneef ko yehi taaleem dee thee.²⁶⁰

Jin Ki Nazar e Badd Bhi Insan Ko Lag Sakti Hai.

1. Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ jinnat aur insaano ki nazar e badd se panaah talab kiya karte the, phir jab muawwazatain (Surah al Falaq & Surah an Naas) naazil huee'n to Aap ﷺ unhee'n ko padhte the aur baaqi duae'n Aap ﷺ ne chod dee thee'n.²⁶¹
2. Umme Salma ؓ kehti hain ke Aap ﷺ ne unke ghar mein 1 ladki ko dekha jis ke cehre par siyaah nishaan tha, chunache Aap ﷺ ne farmaya: *"Isko dam karo kyou'nke ise nazar e badd lag gae hai"*.²⁶²

Imam al Quraa ne likha hai ke ye siyaah nishan jin ki nazar e badd ki wajah se tha.

In dono hadeeso'n se ye maloom hua ke jis tarha insan ki nazar e badd asar andaaz hoti hai usi tarha jin ki nazar bhi asar andaaz hoti hai, is liye musalmaano ko chaahiye ke wo jab bhi apne kapde utaare ya sheesha dekhe ya koi bhi kaam kare to **Bismillah** padh liya kare taa-ke jinno'n aur insaano ki nazar e badd ki taaseer se bach sakey.

²⁵² T: 3 steps

²⁵³ Fathul Baari: V10 P200; Zaad ul Maad: V4 P165

²⁵⁴ T: The difference between an Evil eye & Jealousy

²⁵⁵ T: Elequence

²⁵⁶ T: Join

²⁵⁷ T: Comprehensiveness

²⁵⁸ T: Hatred

²⁵⁹ T: Approval or praise

²⁶⁰ Bukhari: Kitab ut Tibb; Muslim: Kitab us Salaam

²⁶¹ Tirmizi: H2059; Ibne Majja: H3511; Saheeh Ibne Majja az Albani: H2830

²⁶² Bukhari o Muslim

Nazar e Badd Ka Ilaaj

Is ilaaj ke muta'adid tareeqe hain, un mein se chand ek darj e zel hain:

Pehla Tareeqa: Jis shakhs ki nazar lagee ho agar uska pataa chal jaae to use ghushl karne ka kahaa jaae, phir jis paani se usne ghushl kiya ho usey nazar e badd se mutassira shakhs par bahaa diya jaae, is tarha *In sha Allah* shifaa naseeb hogi.

Abu Omaama kehte hain ke mere baap Sahal bin Haneef ne ghushl karne ka irada kiya aur jab apni qamees utaari to Aamir bin Rabia unki taraf dekh rahe the. Unka rang intehaai safed tha aur jild bohot khoobsurat the, Aamir ne dekhte hi kaha: *“Maine aaj tak itni khoobsurat jild kisi kuwa'nri ladki ki bhi nahi dekhi”*. Unka ye kehna tha ke Sahal ko shadeed bukhaar shuroo hogaya. Chunache Rasool Allah ﷺ ko ye qissa bataaya gaya aur Aap ﷺ se ye bhi kaha gaya ke Sahal ki haalat ye hai ke wo sar bhi nahi uthaa sakte. Aap ﷺ ne poocha: *“Kya tumhe'n kisi par shak hai?”*. Unho'n ne kaha: *“Jee haa'n, Aamir bin Rabia par shak ho sakta hai”*. So Aap ﷺ ne unhe'n bulwaaya aur naraazgi ka izhaar karte hue farmaya: *“Tum mein se koi ek kyou'n apne bhai ko qatal karta hai?... Kya tum Baarakallah nahi keh sakte the? Uske liye ghushl karo”*.

Aamir ﷺ ne apna chehra, hath, kohniya'n, ghutne, pao'n aur apni chadar ke androoni hisse dhoe, phir usi paani ko Aap ﷺ ne Sahal ke oopar peeche se bahaadiya aur Sahal fauran shifayaab hogae.²⁶³

Ghushl Karne Ka Tareeqa

Ibne Shahaab Zohri رحمه الله ka kehna hai ke hamaare zamaane ke ulama ne ghushl ki ye kaifiyat bayan ki hai. Jis aadmi ki nazar lagee ho, uske saamne 1 bartan rakh diya jaae, jis mein wo sab se pehle kulli kare aur paani usi bartan mein giraae. Phir us mein apna chehra dhoe'n, phir baae'n hath ke zariye apni daae'n hatheli par paani bahaae, phir daae'n haath ke saath baae'n hatheli par paani bahaae. Phir pehle daae'n kohni, phir baae'n kohni par paani bahaae, phir baae'n hath se apna daya'n pao'n dhoe, phir daae'n hath se baaya'n pao'n dhoe, phir isi tarah apne ghutno'n par paani bahaae, phir apni chadar ya shalwar waghaira ka androoni hissa dhoe aur is porey tareeqe mein is baat ka khayal rahe ke paani bartan mein hi girta rahe uske baad jis shakhs ko nazar e badd lagi ho uske sar ki pichli jaanib se wo paani ek-baargi bahaa diya jaae.²⁶⁴

Ghushl Ki Mashrooiyat²⁶⁵

1. Rasool Allah ﷺ ka farman hai: *“Nazar e badd ka lagna haq hai aur koi cheez taqdeer se sabqat le jaane wali hoti to wo nazar e badd hoti aur jab tum mein se kisi 1 se ghushl ka mutaalba kiya jaae to wo zaroor ghushl kare”*.²⁶⁶
2. Hazrat Ayesha Siddiqah رضي الله عنها kehti hain ke: *“Jis shakhs ki nazar e badd kisi ko lag jaati thee usey wazu karne ka hukum diya jaata tha, phir us paani se mareez ko ghushl karaadiya jaata tha”*.²⁶⁷

In dono hadeeso'n se ye baat saabit ki gae hai ke jis shakhs ki nazar kisi ko lagee ho wo mareez ke liye wazu ya ghushl kare.

²⁶³ Musnad Ahmad; Nisai; Ibne Majja; Saheeh al Jaame: H3908

²⁶⁴ Sunan al Bayhaqi: V9 P252

²⁶⁵ T: Conditions in which bathing becomes mandatory

²⁶⁶ Muslim: V5 P32

²⁶⁷ Abu Dawood: H3880 (sanad saheeh)

Doosra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Main Allah ke naam ke saath tujhe dam karta hu'n aur Allah tujhe har takleefdah beemari aur har rooh e badd ya hasad karne wali aankh ki buraai se shifaa dega.²⁶⁸

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ وَمِنْ كُلِّ
نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

Bismillahi Arqeeke Wallahu Yashfeeka Min Kulla Daaiyyuzeeka Wa Min Kulla Nafsin Au A'ainin Haasidillahu Yashfeeka Bismillahi Arqeeke.

Teesra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Allah ke naam ke saath, wo Allah tujhe har beemari se shifaa dega aur har hasad karne waale ke shar se jab wo hasad kare aur har nazar e badd ke shar se.²⁶⁹

بِسْمِ اللَّهِ يُبْرِيكَ، مِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ،
وَمِنْ كُلِّ ذِي عَيْنٍ.

Bismillahi Yubreeka Min Kulli Daaiee'n Yashfeeka Wa Min Sharra Haasidin Izaa Hasada Wamin Sharra Kulla Zee A'ainin.

Chautha Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Aye Allah! Tu logo'n ka parwardigaar hai, takleef door farma aur shifa bakhsh kyou'nke tu shifa bakhshne waala hai. Teri shifa ke alaawa koi shifa nahi aisee shifaa ataa farma jo beemari ko jadse ukhaad de.²⁷⁰

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ
إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

Allahumma Rabban Naasi Azhibi Baa-sa Washfi Antash Shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-alla Yughaadiru Saqama.

Paachwa Tareeqa:

Mareez ke sar par haath rakh kar aakhri 3 Surah padhe'n aur us par dam kare'n.²⁷¹

²⁶⁸ Muslim: H2186

²⁶⁹ Muslim: H2186

²⁷⁰ Bukhari o Muslim

²⁷¹ Bukhari: Baab ul Mauzuaat Kitaab Fazaael ul Quran

Nazar e Badd Ke Ilaaj Ke Amali Namoonae

Pehla Namoonae:

Main chand rishtedaaro'n se milne gaya to unho'n ne mujhe bataaya ke 1 bacche ne kuch dino'n se maa ka doodh peena chod diya hai, halaa'nke isse pehle wo fitrat ke mutaabiq maa ka doodh pya karta tha. Maine us bacche ko mangwaaya aur Muawwazaat aur deegar masnoon duaen padh kar uspar dam kar diya, usey waapas le jaaya gaya to usne fauran doodh peena shuroo kar diya. *Wa Lillahil Hamd.*

Doosra Namoonae:

Middle school ka ek (1) taalib e ilm intehaai zaheen, faseeh o baleegh aur qaadir ul kalaam tha. Mutaddid mawaqaee par wo school ke talib e ilmo'n ki numaindagee karte hue taqreere'n kiya karta tha. Ek (1) din uski basti mein rahaesh pazeer 1 ladka faut ho gaya, wo apne khandaan ke afraad ke hamrah ta'aziyat ke liye gaya to waha'n bhi usne logo'n ko wa'az kiya. Shaam hui to wo goo'nga ho gaya aur bolne se a'ajiz tha. Uska walid bohot gahbraa gaya, usey fauran haspatal mein lekar gaya. Uske mukhtalif test hue, xray liye gae, lekin marz ka pataa na chal sakaa, bilaa aakhir uska baap usey mere paas le aaya. Usey dekhte hi meri aankho'n se aansu jaari ho gae, kyou'nke main us ladke ki deeni sargarmiyo'n se waqif tha. Uske baap ne mujhe poora qissa sunaaya to mujhe yaqeen hogaya ke ye nazar e badd ka shikar hua hai. Maine uspar Muawwazaat padh kar dam kiya aur paani par nazar e badd wala dam padh kar uske baap ko diya aur usey talqeen ki ke ladka us paani ko 7 din istemaal kare, usey piye aur usse ghush kare. 7 roz baad wo dobara mere paas aaya to pehe ki tarha bolta tha aur bilkul tandrust tha. Maine usey nazar e badd waghaira se bachne ke liye chand ehteyaati azkaar sikhae taa-ke wo unhe'n subha o shaam padh kar aainda ke liye nazar e badd se mehfooz rahe.

Teesra Namoonae:

Ye waaqea khud hamare ghar mein hua, 1 shakhs apni boodhi waleda ko lekar aaya khud mere paas baith gaya aur mujhe waleda ke muta'alliq kuch bataane lag gaya aur uski waleda mere ghar walo'n ke paas chali gae. Maine usey bulwaakar uspar dam kiya aur wo dono chale gae. Main apne ghar mein dakhil hua to dekhta hu'n ke ghar mein keede hi keede hain. Mere ghar walo'n ne ghar ki safaai ki lekin achaanak ye keede phir zahir hue aur ghar ke tamaam kamro'n mein phail gae. Maine ghar walo'n se poocha ke ye jo boodhi aurat aai thee, usne tumhe'n kiya kaha tha? To gharwalo'n ne bataaya ke wo ghar ke ek (1) kone²⁷² ko gehri nazro'n se dekhti rahi aur usne koi baat nahi ki, to main samajh gaya ke uski nazar e badd ka nateeja hai ke ghar mein keede hi keede nazar aarahe hain. Halaa'nke mera ghar intehaai saada sa hai lekin, choo'nke ye aurat dehaati thee is liye wo ta'ajjub ki nazro'n se ghar ko dekhti rahi.

Khulaasa e Kalaam ye ke maine paani mangwaaya, phir uspar nazar e badd wala dam kiya aur ghar ke tamaam kono'n mein usey chidak diya, jisse wo keede chale gae aur ghar usi haalat mein laut aaya jis mein pehle tha. *Alhamdulillah*

²⁷² T: Corner

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Author of the Book: *Shaikh Waheed Abdus Salaam Baali (Hafizahullah)*

Tarjumah: *Haafiz Mohammed Ishaq Zaahid*

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All the praise is to Allah alone the only creator, sustainer and guardian of AL-amin (mankind, Jinn and all that he has created). In the process of translating the Urdu transcripts to English the best suitable and easiest words have been used in the phrases.

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